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Israeli Moslems Wroth At High Cost Of Brides

JERUSALEM—The Israel Ministry of Religions has a special problem to worry about—the high price of brides for Israeli Moslems. The Moslem leaders said that the current price runs between \$700 and \$1,200, a price range well above the income of many Israeli Moslems.

Religious leaders in Moslem Arab villages in Israel asked the government to do something. The present practice provides that the bridegroom must buy his bride from her father. The price varies according to the looks and skills of the girl.

The religious leaders said that the number of Moslem marriages in Israel has decreased while immorality has increased. A spokesman for the Israel Ministry said a number of meetings with Moslem leaders is being planned to seek a solution.

Chicago JWF Ripped For Heavy Fund Cut To Jewish Education

By EARL KLEIN

National Jewish Post Correspondent

CHICAGO—(NJP)—"Assimilationist tendencies" were charged this week against the Chicago Jewish Welfare Fund for a slash in appropriations to the Chicago Jewish Board of Education. Officials said the \$47,000 cut would force a 20 per cent curtailment in Board of Education activities.

Board officials said they received an allocation of \$277,000 in 1949 and that after a six months delay, they received about \$230,000 for the present year.

HEAVY CUT SEEN

The school board predicted that although it added 12 Hebrew schools and six nurseries to its roster in the past year, it would have to curtail its nursery, Hebrew high school, camp and youth league programs. Officials said the board also would be forced to violate a contract with teachers which called for a yearly graduated salary increase.

Officials said that on a promise that the board would receive the same grant this year as last, it has already incurred a \$56,000 deficiency.

Members of the school board branded the JWF's action as pure discrimination and laid the cause to "assimilationist tendencies."

COUNCIL MEMBERS

Maxwell Abell, prominent Jewish communal leader and member of the school board, said the subcommittee named by the JWF to negotiate with the board was totally unsympathetic to the board's aims. He said two of the committee members were associated with the anti-Zionist American Council for Judaism.

"I would say the JWF needs more Jewish spirit," he added.

Jewish Converts In Israel?

Yes, the Government of Israel makes no effort to interfere with the activities of missionaries in Israel seeking to convert Jews.

You'll find information on this and other aspects of the treatment of the Christian minority by the Jewish majority in the Jewish State in an EXCLUSIVE story inside from one of our correspondents, Asher Birnbaum.

Be sure to read it.

Jewish Groups Defend Stand On Chicago Tribune Parleys

National Jewish Post

CHICAGO—One of the Jewish civic defense agencies involved in the Chicago TRIBUNE "Jewish Government" incident this week defended the agencies' position in the much-criticized negotiations.

The Chicago division of the American Jewish Congress issued the first statement in the case since the daily newspaper's apology was disclosed.

The Congress division had joined with the local branches of the American Jewish Committee, the Anti-Defamation League of B'nai B'rith and the Jewish Labor Committee to call the TRIBUNE to account for its front page story on May 29.

The story asserted that Henry Morgenthau, Jr., Sen. Herbert Lehman and Supreme Court Justice Felix Frankfurter constituted a secret Jewish Government in Washington.

The result of the talks was a letter from J. Loy Maloney, managing editor of the TRIBUNE, strongly denying any anti-Semitic intent. His letter was to have been published, along with a protest from the Jewish groups, in the TRIBUNE.

The TRIBUNE refused to print either letter. When that fact became known, widespread protests came from all sections of the American Jewish community.

PROTEST MEET

One specific development was a meeting of Chicago rabbis and laymen, who addressed a letter of protest to the civic defense agencies.

The Chicago SENTINEL, local Anglo-Jewish weekly, reported that speakers at the meeting "hammered home the point that the reason for the failure to secure an apology from the TRIBUNE was due to the fact that the community itself had never been consulted throughout the month-long negotiations."

Rabbi A. E. Abramowitz, lead-

on the board's charges. When asked why the budget was approved so late in the year, he said, "we approve budgets when we get around to it."

Bernard Nath, chairman of the JWF sub-committee, denied that the committee was either unsympathetic or assimilationist. He said the budget slash was caused by a dip in the funds available this year.

UJA GOT MORE

"The United Jewish Appeal received a nine per cent increase from us this year and the other partners of the JWF must face a cut," he said. "The budget was approved so late because we were uncertain of the funds we would have."

"It's unfortunate that the charge of assimilation was made," he said. "It's absolutely untrue. The appropriation was made on the basis of the funds we had at our disposal. If we had collected as much as last year, we might have been able to match last year's allotment to the board."

Asked about Council members on the committee, Nath said he knew of none and added he did not understand how that entered into the matter.



BERMAN

HOW THEY FELT

The letter said that those attending the meeting had "the feeling that the Jewish representatives were placed on the defensive and did not make the demands which they rightfully should have made from the TRIBUNE for the gross and flagrant attack on the integrity of the Jewish people."

The Congress statement apparently was a reply to the letter, although it was sent out as a news release, signed by Rabbi Morton Berman, president of the division.

Rabbi Berman said that the objectives of the action of the four agencies had been to prevent "any repetition of this kind of political use of anti-Semitism" and "to obtain a retraction, if possible, from the TRIBUNE."

STRICTLY PUBLIC

"Contrary to the innuendoes appearing in the SENTINEL magazine, the Congress and the other organizations from the beginning sought a public disposition of the matter," Rabbi Berman said.

He disclosed that the four agencies had decided that "a single article did not warrant and would not support a major attack by the Jewish community."

The Congress release reprinted the texts of the letters exchanged with Maloney, which previously had been released by the National Community Relations Advisory Council. The NCRAC is the national coordinating body for U. S. Jewish civic defense, and the four Chicago branches cleared their negotiations with the TRIBUNE through the NCRAC.

A DISTORTION

Rabbi Berman called the statement that the four agencies had not consulted nor represented the Chicago Jewish community a "distortion."

"The Chicago branches of the four agencies receive all their funds from the Chicago Jewish community; they are governed by Chicagoans elected by large Chicago memberships, and their actions in this matter were approved by their governing bodies," he said.

"Unless these agencies can jointly speak for Chicago Jewry on matters of this nature, no group can do so, and we have anarchy," he asserted.

Presumably speaking for all the agencies, Rabbi Berman said "we welcome the expression by

NOT THIS WAY

"But we castigate attacks upon the representatives of ALL Jewish defense agencies as misleading and harmful to the effective defense and support of Jewish rights and Jewish dignity."

The Congress statement made only one reference to the charge that refusal of the TRIBUNE to print its retraction constituted a complete failure of negotiations. "Despite our urgent requests, the TRIBUNE was unwilling to print these letters in their own columns," Rabbi Berman reported.

TRIB USES IT

Maloney was quick to use the exchange when a TRIBUNE reader wrote in protest. David Osnan sent a copy of his letter, which included a cancellation of his TRIBUNE subscription, to the SENTINEL.

Osnan also sent a copy of Maloney's reply, in which Maloney said that spokesmen for the four defense agencies "have accepted the view that the TRIBUNE's intentions in printing the article were not evil. Perhaps you would care to get in touch with them."

Kaplan To Teach At Wis. Wildacres

See Editorial This Issue

GREEN BAY, Wis.—Dr. Mordecai Kaplan will head the list of teachers for the Adult Institute on Judaism sponsored by the Upper Wisconsin Council of B'nai B'rith, it was announced this week.

The Institute will be held at Camp Flambeau, Eagle River, Wis., the weekend of Aug. 25.

Prof. Ralph Marcus of the University of Chicago will be another one of the speakers at the open-air sessions on Jewish lore.

Divorces Catholic After 25 Years

BEIRUT—An Egyptian Jewess last week won a divorce from her husband because she learned, after 25 years of marriage, that he was a Catholic.

She obtained the divorce on grounds that Egyptian law does not recognize a marriage between a Jew and a non-Jew.

Pro-Zionist Finnish Jewry Well-Liked By Pro-Israel Finland

HELSINGFORS, Finland—Though Finland fought against Russia as an ally of Nazi Germany, the vigorous Jewish community of Finland never suffered any of the terrors Hitler visited on Europe's Jews during the Great Martyrdom.

Heinrich Himmler, Hitler's specialist in human butchery, constantly urged the Finns to adopt the Nazi approach to their Jewish citizens but the hard-headed Finns resisted all pressure.

Not only did the Finns resist such pressure during their alliance with Hitler but the post-war upsurge of anti-Semitism throughout Europe has failed to develop in Finland.

Details of the staunch refusal of the Finns to join the slaughter of Jews during Hitler's terror were outlined recently by Alfred Joachim Fischer in The South African ZIONIST RECORD.

Fischer reported that the Finnish Jewish commu-

ity is an economically healthy one. The community of Tammerfors has not a single Jew needing public assistance.

Only seven Jews were deported during the war and protests of the Finns were so great that no further deportations occurred.

Most of the press in Finland is strongly pro-Israel, a factor which Fischer said was due in large part to the Israeli defeat of the Arabs. The Finns, a tough people militarily, respect military valor.

Finland was the first Scandinavian state to recognize Israel and the first to sign a trade agreement with the Jewish Republic.

President Juho Kusti Paasikivi told Fischer that he regarded the State of Israel as "one of the few miracles of our time." The Finnish president takes a lively interest in Jewish culture and tradition, Fischer reported.

Virtually every Finnish Jew is a Zionist. Huge

sums were raised to help Israel and many of the younger Finnish Jews fought for Israel in the War of Independence.

More than half of Finland's Jews live in Helsingfors, the capital. Another 300 live in Abo, where Jewish communal activity flourishes, Fischer reported.

There are only 50 Jews in Tammerfors, Finland's major industrial city, but 90 per cent of them consistently attend synagogue services.

The older Jews of Finland speak Yiddish mainly, though they also understand Finnish, Swedish and Russian. In recent years, the younger Finnish Jews have been enrolling in increasing numbers in the Hebrew College in Helsingfors, where Hebrew and Finnish are taught as the main languages.

Chief Rabbi Elieser Berlinger did so much work on behalf of Jewish refugees from Denmark that King Christian awarded him the Medal of Liberty.

DISSOLVED CONGREGATION GIVES ITS ASSETS TO VARIOUS CAUSES Israel Boy Scouts Active In Rebuilding

National Jewish Post

MINNEAPOLIS—As its final official act before dissolving, the 50-year-old Orthodox Agudas Achim congregation last week voted distribution of \$21,000 in assets.

President Phillip Zukman said most of the funds came from sale of the synagogue building to make way for the Milwaukee Railroad grade separation project in South Minneapolis.

A sharp decrease in the size of the congregation, caused by members moving out of the neighborhood, forced the synagogue to vote its liquidation.

The sum of \$15,000 was allocated to construction of an Agudas Achim chapel in Minneapolis Mt. Sinai Hospital, now nearing completion. Gifts of \$1,000 each went to President Chaim Weizmann for home construction in Israel, to the Torah Academy of Minneapolis, local day school, and to the Chesed Shel Emes burial society. Eleven other grants went to Jewish and general charities in the United States and Israel.

German Jewish Students Fight Free Tuition End

MUNICH—A petition protesting abolition of free tuition for Jewish students at West German universities was circulated at a protest rally in the American Zone.

Synagogue Novel Out In September

NEW YORK—Dodd, Mead will publish "The Star of Glass," a novel by Ann Birstein, on Sept. 5. The book is a story of a Brooklyn girl who takes a job as secretary in a synagogue.

The novel, submitted while the author was a student at Queens college, was chosen winner of the 1948 Dodd, Mead Intercollegiate Literary Fellowship Contest.

Israel Phone Lack Soon To Be Met

JERUSALEM—When \$7,000,000 worth of telephone equipment arrives in Israel, there will no longer be a shortage of telephones. Postmaster General Prihar reported this week. By the end of the year, 1800 additional telephones will have been installed in Tel Aviv, 5500 in the Jerusalem vicinity, 600 in the southern district, 200 in Haifa, and 450 in the northern district.

Anti-Red Jewish Editor Pays For Hart Expose; Forced Out Of Job

VALLEY FORGE, Pa.—Boy

Scouts in Israel are playing a vital role in reclaiming the new republic's desert lands, Dr. Aryeh Kroch, Chief Scout in Israel, said here last week.

Dr. Kroch came to the U. S. to attend the Boy Scout Jamboree here on behalf of the 8,000 Boy Scouts of Israel.

He said Israel Scouts also help immigrants to adjust to farm life and in teaching them to speak Hebrew.

Six rabbis served as scout chaplains at the Jamboree and conducted services for 2,000 Jewish scouts.

Israel Arab Teachers Plan Own Organization

HAIFA—Some 400 Arab teachers in Government schools are organizing in a separate section affiliated to the teachers' organization. Their first convention will be held in Haifa this month—the first Arab convention in Israel elected democratically and attended by women.

News, Not Puffery In
The National Jewish Post

Anti-Red Jewish Editor Pays For Hart Expose; Forced Out Of Job

BOSTON—Isaac Don Levine, a leading anti-Communist editor, has learned just how great an influence professional hate-peddler Merwin K. Hart exercises on American men of wealth.

Hart pulled enough strings to cost Levine a major editorial position because Levine exposed Hart as an anti-Semite, according to the Jewish Weekly TIMES of Boston.

The TIMES said that shortly after Levine published the expose in "Common Sense," that "substantial" contributors withdrew their support and the magazine folded.

HART BOASTS

Hart described his success in cracking down on Levine in the June 18 issue of his "Economic Council" letter, which is mailed to and gets support from some of the nation's leading industrialists.

Hart wrote that "Upon the appearance of the article, substantial funds which had been raised to support and extend the activities of Plain Talk were withdrawn. Plain Talk magazine has folded up and its editor has resigned."

According to the Boston weekly, Levine's exposure of Hart cost him more than the editorship of "Plain Talk." The magazine had been scheduled for suspension to make room for a new anti-Communist free enterprise magazine, "The Freeman."

THE LINEUP

"The Freeman" was to have been edited by Levine, John Chamberlain, chief editorial writer of LIFE magazine and Henry Hazlitt of NEWSWEEK, according to the Jewish TIMES.

The new periodical had been underwritten by a group of wealthy conservatives who had

pledged around \$250,000. The list of the new magazine's bondholders has not been made public, the Jewish TIMES reported "but Hart's own statement and other reports indicate that it includes such Hart financial supporters as Irene and Lamont du Pont, J. Howard Pew of the Sun Oil Co., and L. R. Clausen, president of the J. I. Case Co. of Racine, Wis."

SAME BUNCH

According to the Boston weekly, Hart boasted in his letter that after the publication of the Levine article, Hart had gotten in touch with individuals who were contributors both to his National Economic Council and to "The Freeman."

"The result of the pressure they exercised was Levine's ouster as a prospective editor of the magazine," the Jewish TIMES said.

Alfred Kohlberg will be publisher and Suzanne LaFollette will be managing editor.

Kohlberg is a top official of the American Jewish League Against Communism, of which Levine is a board member.

Military Death Pay Voted By Israel

JERUSALEM—Compensation will be paid to dependents of persons who lost their lives in the service of the Army of Israel, under a bill passed unanimously by the Knesset this week. The law also applies to dependents of casualties who fell in irregular actions, which occurred between November 30, 1947, when the Arab riots began, and December 31, 1948, after the last dissident groups were incorporated into the Army.

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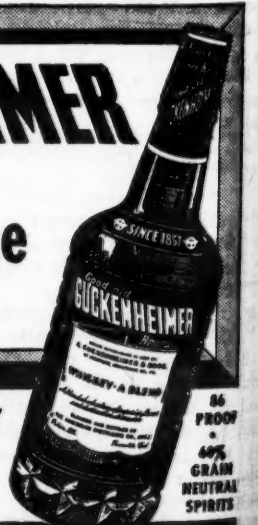
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Israel Gov't In No Way Hinders Conversion Bids, Says Missionary

By ASHER BIRNBAUM

National Jewish Post Correspondent
JERUSALEM—(NJP)—

"You want to know the number of Israeli Jews that I have converted to Christianity? Well, it's a small number; I'd rather not give the exact amount," said the young Jerusalem missionary.

That was the only question that J. Whitfield Foster, head of the Assembly of God Mission, failed to answer directly during a pleasant half-hour interview with The POST.

Despite Foster's minimization of his missionary effectiveness, the position of the Meshumad (convert) and of the missionary has come in for considerable discussion recently in the Israel press and is currently recognized as a vital factor in Israel's Christian-Jewish relations.

HOW IT BEGAN

The rumormongering began when Dr. D. Efron disclosed in the evening tabloid MAARIV that "hundreds of parents" are sending their children to Christian schools. His Hearst-like article and five pictures, showing nuns together with Jewish youngsters, consumed a full page of the four page Hebrew daily.

Efron wrote that hundreds of Jewish children from Tel Aviv, Ramat Gan, and Jaffa attend kindergarten and schools conducted by missionaries and nuns. He found 250 Jewish girls in one Catholic school in Jaffa.

Classes in these schools are conducted primarily in English and French with only a few subjects taught in Hebrew. Christian religious objects are prominently displayed and Christian holidays celebrated, he wrote.

ALL KINDS THERE

Parents of these pupils include rich and poor, new immigrants and old settlers, converts, snobs, and bores, said Efron. Pointing out that these schools take care of the children for more hours each day than do Jewish schools and that they also feed the pupils, he suggested that many parents are simply motivated by convenience.

But, he insisted, "it doesn't take much imagination, and one doesn't have to be zealously religious to see that this education in the Mission leads to thorough estrangement and to conversion."

Efron said that he felt no hate for those who conduct the schools but charged the Jewish community with responsibility for the situation. Insisting that similar incidents would not be countenanced in any other country, including the United States, he urged Israel Jews to save from "spiritual annihilation those children whom we rescued from physical destruction abroad."

A HOLY WAR?

These sentiments and methods of presentation were echoed in a French-language newspaper published in Jerusalem. Included in this article was a statement made by one-time Chief Rabbi Kook who had urged a group which opposed missionary activities to "continue this Holy War as long as one cross remains in the country."

HATZOFEH, Hebrew daily of the religious bloc, added informa-

tion in a calmly written article: there are now approximately 500 Jewish children in Christian schools as compared to 1,500 during Mandatory days; 200 Jewish children have been converted during the last 25 years; there are now about 2,000 converts living in Israel.

HATZOFEH later supplemented this information with a special article written for the paper by HAARETZ correspondent Dr. A. Brauer who lashed out bitterly at the author of the French-language article, charging that he had been motivated by sensationalism rather than by religious belief and that such irresponsible journalism could serve "to kindle the fire of hatred against us that has smoldered in the Christian world for generations."

NOT THIS WAY

In a scholarly article in HAARETZ on minorities in Israel, brown-bearded, mild-mannered Brauer again chastised "poison pen" artists who try to combat missionary activity by "sensational articles, and pictures, or by force, pressure and deception."

Then Brauer doffed his literary kid-gloves and waded into battle. "On the basis of the experience of many generations we must be as wary of converts as of a dangerous animal," he charged. "Thousands of Jews have been killed because of false witness borne against them by converts—therefore they are not desired among us."

The correspondent declared that 999 out of a 1,000 converts change their religion for material gain rather than from religious conviction and pointed out that new immigrants who found difficulty in establishing themselves provided perfect fodder for missionary activity.

HOW TO FIGHT

Improvement of educational facilities, medical care, and social work would considerably lessen the effectiveness of missionary activity, Brauer suggested to HAARETZ readers. He also advocated the establishment in all areas of missionary activity, organizations similar to one in Jerusalem, praised by Rabbi Kook, which "has succeeded in rescuing hundreds of Jewish children from missionary education . . . by explanation and constructive help."

Brauer agreed with Efron that no purpose would be served by conflict or dispute with local missionaries but said that their supporters in England, the Scandinavian countries, and America

should be advised that continued missionary activity would constitute a danger to the religious peace of the Holy Land.

NO DISCRIMINATION

Despite this newspaper agitation, Rev. Foster said that missionaries have suffered absolutely no official discrimination. "We are allowed to propagate the gospel and distribute literature; they seem to want to accommodate us," he said.

The Wales-born evangelist, speaking with a rich accent, pointed to a difference between toleration and true religious liberty. Such liberty, he said, would allow missionaries to convert apostates without fear of consequences.

Do you have such liberty? he was asked. "So far, yes we do," he replied.

THE STORY NOW

Rev. William Hull, of the Zion Christian Mission, summed up the situation in this manner:

"While the local press has occasionally carried criticisms of missionary activities, the Government has been very cooperative and has put no difficulties in the way of Christian worship or the preaching of the Gospel."

Orthodox Jews Fight Charity Abuses

CINCINNATI—Orthodox Jewry of Cincinnati moved into action this week to end the practice of itinerant collections of funds for Orthodox Jewish causes here.

The United Committee for Orthodox Jewish Charities was set up this spring in a bid to end widespread waste of collections among Orthodox Jews. The campaign was believed to be the first coordinated drive for Orthodox fund-raising.

One of the problems the committee was organized to handle was that of meshulachim (collectors) whose methods and frequent lack of authorization had embittered Orthodox Jewish contributors.

The committee announced, in an advertisement in EVERY FRIDAY last week, that it had taken over the collection of various Tzedakah (charity) boxes except for JNF boxes.

The advertisement said Abraham Lustig had been authorized to visit Jewish homes, "empty the boxes and issue official receipts."

An Anglo-Israel Chamber of Commerce has been formed in London to boost trade between the two countries.

Ben-Gurion Adamant Against Arab Infiltrates

World Wide News Service

JERUSALEM—The Israel Government is determined on pursuing its policy of deporting Arab infiltrates and it will use force against those Arabs who do not leave the country voluntarily, Premier David Ben-Gurion told the Knesset last week in a sharp statement.



He made it clear that if he is reversed on the issue of deporting Arab infiltrates from neighboring states the Parliament would have to choose a new government.

After a brief but sharp debate, the Premier was upheld when Knesset turned down a no confidence motion by a vote of 31 to 14.

The debate was an aftermath of last week's dawn raid by Israeli police on the village of Abu Gosh, where a house-to-house search yielded 105 Arab infiltrates, including women and children. A Mapam deputy, Moshe Erem, charged that families had been broken up as a result of the deportations, and an Arab deputy, Mohamed Said el Zabi, complained that the raiders were guilty of atrocious behaviour.

Replying, the Premier said if there were irregularities they should be brought to the attention of the proper authorities, who, he said, will take action against those responsible for misconduct. At the same time he noted that the village at issue had been a hideout for gangs of smugglers and that the village elders refused to cooperate in efforts to have them extirpated. Apropos the charge of disrupting families, Ben-Gurion declared that it had been the deliberate strategy of the infiltrators to send women and children first across the line.

Orthodox Synagogues Study Best Manner Of Fighting Reform

JOHANNESBURG, South Africa—Two Orthodox congregations here are pondering whether a new synagogue or a Jewish all-day school would be the best way to fight Reform Judaism.

One of them represents the former Fox Street Synagogue, which was involved in a dispute over its funds with the Beth Medrash Hagadol Synagogue. Settlement of the dispute provided nearly \$250,000 for the two congregations to use.

The question of the best way to use the funds was brought up at a luncheon meeting held to mark the settlement. The luncheon was organized by the Federation of Synagogues of the Transvaal, according to the South African ZIONIST RECORD.

GET TOGETHER

I. Kuper, chairman of the federation, urged the two congregations to unite and form "one big Orthodox stronghold in Johannesburg."

"Let us club together in order to stop Reform and create one institution to serve all who are interested in the promotion of Orthodox Judaism," Kuper told the luncheon meeting.

Rabbi Moshe Swift spoke against building a new Orthodox synagogue. He said there was unity in education and in philanthropy but not in synagogue work.

"Here any individual, or group of individuals, may go about opening new synagogues without regard to the question whether they are necessary, whether they will be filled with worshippers

and whether there will be any use for them in 20 years time," he said.

A BETTER USE

He urged that the funds be used to build new religious institutions.

"What about establishing a Yeshiva college, or a Day School?" he asked. "I speak to you as one who is active in Berea where we have the Reform Temple at our doorstep, and people do not realize that they are fighting us and weaning our children from us."

"Do not give us empty synagogues," he pleaded. "Let us build great Orthodox institutions."

The \$250,000 was obtained from the sale of the old Fox Street synagogue.

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Less Than 1 Per Cent Of Jewish Kids In France Attending Jewish Schools

PARIS—Less than one per cent of Jewish children in France are attending any kind of Jewish schools, an emergency conference here was told last week.

Reports of widespread defections from Judaism among the 230,000 Jews of France were reported to the annual meeting of the Union des Associations Culturelles Judaïsm. The association is the major French Jewish religious organization.

M. T. Dreyfuss, a leading Jewish educator, told the conference that less than eight per cent of Jewish children in France were getting any kind of Jewish instruction, according to the Jewish CHRONICLE of London.

Dr. Andre Bernheim, vice president of the Central Consistory, reported in detail on developments in rural areas far from the major

urban centers.

He said the Central Consistory wrote to all provincial Jewish communities. They were asked what repairs and restoration work the communities wanted done to their synagogues. He said almost no replies were received.

He said an unexpectedly large number of Jews was revealed at Epernay, when a large number attended a memorial for Jewish martyrs of nazidom. Nevertheless, he said, the lone synagogue is normally deserted. Talmud Torah classes have ended, mixed marriages have become the rule and the custom of ritual circumcision has been abandoned.

In Le Havre, the synagogue is well attended on Friday nights but there are no services on the Sabbath, which is generally ignored by local Jewish families.

Special Session Set On Vote Date Change

National Jewish Post
BALTIMORE—A special session of the Maryland legislature will be convened July 27 to change the date of the coming primary election which falls on the first day of Rosh Hashonah, the Jewish New Year.

It was reported that the primary date will be changed from the

Sept. 11 to Sept. 18, making it possible for observant Jews to cast a ballot.

The suggestion for the change of dates was made by Bernard S. Melnicove, member of the House of Delegates from the Fourth district.

Tourists will get refunds of luxury taxes paid on gifts during their stay in Israel, when they leave the country.

SOUTH HAVEN, MICH.

Tripoli Jews Happy Now In Israel

TRIPOLI—Complaints of Tripolitanian Jews in Israel have ended and the majority of them have become adjusted to their new lives.

About six months ago, friends and relatives here received a stream of letters from the emigres. The new settlers complained that the European Jews in Israel treated them as inferior citizens.

Many of the emigres have found jobs and homes in Tel Aviv and Jaffa, where most of the 21,000 Tripolitanian Jews settled.

Some 6,000 are still awaiting transportation to the Jewish State and are leaving at the rate of about 500 a month.

Home Grown Correspondents
The National Jewish Post

SOUTH HAVEN, MICH.

I Think As I Please

DON'T THROW AWAY THOSE RECORDS; THEY MAY HAVE HISTORICAL VALUE

By CARL ALPERT

A LITTLE more than 50 years ago, the late Dr. Solomon Schechter electrified the world of Jewish scholarship by his discovery of a "Genizah" or cache of old manuscripts and documents in an ancient synagogue near Cairo. Over a period of countless years tattered documents and books, scraps of letters and records had been casually dropped into an old corner, where they had been allowed to accumulate, undisturbed. The result was a find of the greatest interest to historians and scholars.

Perhaps in some ancient corner of Yemen or Afghanistan, Iraq or Iran, similar treasures may one day be found. The value of old records is comparative, of course, and even here in the United States there are precious treasures of American Jewish history gathering dirt, dust and mold in attic corners, in synagogue basements or elsewhere.

The American Jewish Historical Society has for a good many years sought to impress upon American Jewry the need for adequate preservation of these records, and now the Society's efforts are being effectively carried forward in a vigorous manner along parallel lines by the American Jewish Archives.

Not long ago I visited the Archives at its headquarters in Cincinnati, on the grounds of the Hebrew Union College. Its director, Dr. Jacob R. Marcus, has in a period of less than two years accumulated a phenomenal collection of original manuscripts dealing with Jewish life in America—and by those efforts has preserved this material from possible loss or destruction.

IT IS NOT my intention to discourse here on the splendid collection which Dr. Marcus has amassed. A visit to the Archives will impress anyone. Of greater importance, however, is the need to awaken "synagogue officers and functionaries to the importance of the old records of their institutions. By the very nature of Jewish life in America the history of the Jewish community in this country will inevitably be written around community organization, and up to the present, at any rate, the synagogue has been the center and core of the community. The most trivial records of old temples—the treasurers' books, the membership lists, the correspondence, the old bills, not to speak of the secretaries' minutes and the vital statistics—are the raw materials from which the history will be written. Unless these materials are carefully preserved today, they will not be

available to the historians and writers of tomorrow.

Many eminent congregations are today in the midst of building programs. New structures are going up all over the land, and plans for moving and disposing of the old buildings are being made. The disposition of dirty old records should not be made a responsibility of the janitor or building superintendent. Nor should they be dumped in the ash cans because "nobody has looked at those old things for years." In the weeks and months ahead congregations are going to stumble across old bundles and files of whose existence the temple leaders were never aware. Careful instructions should be issued now for the preservation of these materials. Rabbis may have in their own buildings Genizahs as valuable, comparatively, to American Jewish history, as the Cairo find was 50 years ago to Biblical scholarship. The time to look for the Genizah is now—not belatedly, after the well meaning janitor has done the congregation the great favor of burning the dusty "mess".

REFORM TEMPLES, because of their age, are most apt to have such Genizahs, though older orthodox congregations may also have material of value. If you find such documents, letters or record books in your synagogue, club rooms, or private attic, notify Dr. Jacob R. Marcus, American Jewish Archives, Hebrew Union College, Cincinnati, Ohio. Don't trust your own judgement. What you consider insignificant may be of the greatest value of all.

Are you sitting on an unknown Genizah?

BISNO APPOINTED
LOS ANGELES—Julius Bisno has been named acting executive secretary of the Los Angeles Jewish Community Council, following resignation of Leo Gallin.



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New York

WHY DOESN'T ZOA DEVELOP MEANS TO BOOST AID FROM NON-ZIONISTS?

By M. Z. FRANK

THIS is written on July 6, in a retreat where I could follow the Zionist Organization of America convention only by reading the N. Y. TIMES, the MORNING JOURNAL and the FORWARD. The DAY is not available. The HERALD-TRIBUNE practically carried no news of the convention.

Putting together the reports by Irving Spiegel, Murray Frank, David Schwartz and Moshe Duchoy, and adding my own knowledge of the background, I get the impression it was a good convention.

For the first time since the establishment of the State of Israel, different views on the future of the Zionist movement and on its relations with the State of Israel were openly aired and debated before a large forum of delegates most of whom had already done a good deal of thinking on the matter.

What is even more important, definite concrete steps were taken to carry out certain projects and activities pointing in a direction acceptable to most of the delegates.

Rabbi Abba Hillel Silver has been brought back to active leadership in American Zionism in a cabinet of Zionist notables.

SOME OF THE THEORETIC discussions about the relations between Israel and World Zionism have no immediate value, in my opinion. Many of these questions will be decided in time, depending on the actual working out of the projects and on the men who carry them out or who head the movement.

With some of the claims advanced in behalf of the World Zionist Organization, I disagree. I don't think colonization should be under any other jurisdiction but that of the Government of Israel. Today colonization is handled by the Jewish Agency. But that is largely mere theory—a fiction. The man in charge, who is an excellent man and has done a great job, does not represent the Zionists of the world. He is an Israeli who represents the ruling party, and would do just as well, if not better, as a full-fledged member of the Israeli cabinet.

The whole Jewish Agency, as at presently constituted, is largely a fiction. In Jerusalem, that fiction is doing a great deal of good work. In New York, it is a futile and expensive fiction.

THE ZOA IS perfectly justified in refusing to allow that fiction to hamper its legitimate growth. Over-centralization is an evil even where the centralizing body of the movement is truly representative of its following. But the Jewish Agency as at presently constituted is not representative of World Zionism, and the American section of the Jewish Agency is most definitely not representative of American Zionism. Worse than that, it has not justified its existence. It has done almost nothing for Israel that would not have been done were the American section not in existence.

One of the things which should have been done and which ought to be done now is to find a way of cooperation with non-Zionist Jewish bodies in America who are willing to help Israel.

Zionist leaders are asking the Government of Israel to recognize their organization as the sole—or at least the main—agency for Jewish endeavor in behalf of Israel. The Government is apprehensive that if it grants this demand, it may alienate the support of non-Zionists, some of whom have been very helpful. Zionists ought to be able to find an answer to that argument.

It would be a mistake to think to think that a vigorous and militant Zionist leadership would alienate non-Zionist support, while an "accommodating" one would win them over. Quite the contrary. The American Jewish Committee has had violent clashes with Silver, but its members have a healthy respect for Silver's leadership. They have not the same respect for his opponents.

ONE OF THE acts of flagrant MINNESOTA

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First Jew Joins

German Foreign Office

BONN (WNS)—For the first time since the defeat of the Hitler regime a Jew has been named to the German Foreign Service.

He is Max Bachman, a board member of the Munich Jewish community. He will serve as assistant to Dr. Hans Schlange-Schoenbgen, German counsel in London.



Bnai Brith are anxious to promote Israeli projects. I cannot imagine that with Silver at the helm such an opportunity would have been overlooked.

Now, to go back to the ZOA.

For a few weeks I had the occasion to observe President Benjamin Browdy at work and I saw that he was a hard worker, that he was gracious to his subordinates, that he encouraged initiative among his fellow-workers who were willing and able to make a contribution, that he was thinking in terms of practical projects, and that he was trying to steer a middle course where partisan passion ran high. I reached the conclusion that there was a very good chance that he would make a good president.

For his sake and for the sake of the Zionist movement I hope he will continue along the lines he started.

P.S. In one of my recent columns in which I discussed Edward Norman's remarks on the Yemenite Jews, a few words or perhaps a full line fell out. I wrote that long before there was a Zionist movement, the Yemenite Jews had their own Hebrew poets. The last part fell out.

Jerusalem Supply Of Water Boosted

JERUSALEM—Water will be distributed to each area in Jerusalem every six days instead of seven, Mayor Daniel Auster announced this week. In about two weeks, distribution will be made every five days and increasingly until the end of August, water will be flowing freely all week long.

Samples of Israel-made furniture, upholstery and drapery materials for the United Nations building in New York were chosen by members of the UN Furnishings Commission during a visit to Israel last month.

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MAJOR PURGE OF JEWISH REDS PREDICTED DUE SOON IN POLAND

BOSTON—The elimination of Jews from all high civil and military positions in Poland was forecast last week in an article in the Christian Science Monitor describing Soviet Marshal Konstantin Rokossovsky as the architect of the policy.

The article stated that the purge of Jewish officials was to be expected as a result of Rokossovsky's becoming chief of Poland's Politburo, since he "is known for his anti-Semitic attitude."

The first victim, according to the Christian Science Monitor, was Jacob Berman, secretary of the Polish Communist Party and liaison between Moscow and Warsaw. Marked also for demotion is Hilary Minc, Polish Minister of Commerce and Industry.

According to the Christian Science Monitor, the "fact that Marshal Rokossovsky is known for his anti-Semitic attitude strengthens the belief that he has orders to make personnel changes that gradually will result in complete elimination of Jews from public affairs in Poland" and that he will "take Mr. Berman's place as secretary of the Polish Communist Party."

Jewish spokesmen say, the paper wrote, that "dismissed Jews will go to Moscow, ostensibly for a visit as has often occurred before, but that this time they will not be allowed to leave the Soviet Union."

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Names In The News

WAS FRANZ KAFKA PLANNING TO JOIN CHALUTZIUT MOVEMENT?

THE young Viennese Jew, FRANZ KAFKA, whose novels have become symbols of the lost soul of modern man, had made plans to become a chalutz (pioneer) and to join a kibbutz in Israel. So reports the current issue of "Hakol Hakoreh," official organ of Plugat Aliyah, the General Zionist Chalutz movement. Asserting that Kafka sought a basic orientation not only for mankind but for his own Jewishness, the magazine said that Kafka found the answer to the latter problem "in the movement for chalutzut, and was only prevented from attaining his dreams of the kibbutz by a sudden and tragic death."

The Summing Up

Examining the political life of Zionism in and outside of Israel, MEIR GROSSMAN, one-time Revisionist leader, concluded that "the party system in the Zionist movement as well as among the citizens of Israel has no parallel anywhere in the world." In one of a series of articles in the South African "Zionist Record," Grossman dug into the historical record and concluded that Jewish political life, and particularly Zionist life during the last 50 years, was mainly influenced by European political patterns. He reported that "with slight deviations our party system has modelled itself on the countries where the majority of Jews have lived since the days of Emancipation. Therefore the Zionist party system is passionate, dogmatic, extreme and intolerant."



GROSSMAN

The New Analysis

DR. BERNARD HELLER, noted rabbinical laborer in the interfaith field, studied the evidence and decided that stereotyped judgments of the God of the Old Testament contribute to anti-Semitism. Writing on "Anti-Semitic Stereotypes of God" in the August issue of "The Humanist," Rabbi Heller said the scriptures have been misrepresented. He contended that various writers have helped to create religious anti-Semitism by presenting only the more forbidding pic-

ture of the Old Testament Jehovah as "the God of the Jews" and by presenting only the amiable Father-God of the New Testament as "the Christian's God."

The Self Analysis

Approaching his 70th birthday this month, ERNEST BLOCH considered the issue of whether his Jewish origin and the Jewish source of a great deal of music made him a "Jewish musician." Bloch told N. Y. TIMESman Howard Taubman that whatever the basis for his music, it was intended to be universal in meaning. He said he felt this to be especially true of his music of specific Jewish inspiration. 'Reported Taubman, "his 'Sacred Service' he looks upon as a universal prayer for a day of worldwide peace. When he has gone to the Bible for subject matter, he has looked, as he once put it, for 'the freshness and naivete of the Patriarchs, the violence of the Prophetic books, the Jew's savage love of justice, the despair of Ecclesiastes, the sorrow and the immensity of the Book of Job, the sensuality of the Song of Songs.'"

With the Rabbis

Rabbi JACOB H. EPSTEIN has been elected spiritual leader of Temple Beth Israel in Syracuse. Rabbi and Mrs. A. D. KRAUSS of New York City, former chief rabbi of Sibiu, Romania, celebrated the Bar Mitzvah of their son, Simcha, at the Ahavath Achim Synagogue of Minneapolis. Rabbi MENDEL MAIER RABINOVICI, former chief rabbi of Harlay, Romania, was formally installed as spiritual leader of the B'nai Israel Chesed Shel Emes Synagogue of Minneapolis.

Houston Rabbi Dies At Rochester

ROCHESTER, Minn.—Rabbi L. Levinson, a resident of Houston, Tex., for 12 years, died here at the Mayo Clinic after an illness of two months. The 75 year old spiritual leader had retired from the rabbinate.

BRANDEIS ADDS FINE

WALTHAM, Mass. — Brandeis University, the nation's first Jewish-sponsored, non-sectarian university, announced appointment of Irving Fine as Composer in Resident and Lecturer in Music next fall.

Radio Roundup

The Post will present here weekly a summary of nationally-broadcast radio programs of interested Jewish listeners. No responsibility is assumed by The Post for last minute change by radio networks.

SUNDAY, JULY 23—The fourth program in the special summer series, "The Words We Live By" on the "Eternal Light" program, 12:30 p.m. EDT, NBC.

SUNDAY, JULY 23—Rabbi David H. Panitz of Temple B'nai Jeshurun, New York City, third speaker in a plea for religious revival, on the "Message of Israel" program, 10 a.m. EDT, ABC.

SUNDAY, JULY 23—Dr. Norman Salit, second vice president of the Synagogue Council of America, speaking on "The Individual and America," second of a series of three talks on the "Faith of Our Times" program, 10:30 a. m. EDT, Mutual.

Engagement Set For Arnulf Pins

NEW YORK—Mr. and Mrs. Salo Cassel of Manila have announced the engagement of their daughter Margot to Arnulf M. Pins of Paterson, N. J., chairman of the National Jewish Youth Conference.

Miss Cassel was active in Hashomer Hadati in Los Angeles. No date was announced for the wedding.

U.S. Delegates Arrive For Hebrew Conclave

JERUSALEM—A total of 92 delegates from the United States were here this week for the opening of the first World Hebrew Congress.

The American delegation was headed by Samuel J. Borowsky, president of the Histadrut Ivrit of the sponsoring organizations of the congress.

Million Raised In Reform Drive

NEW YORK—More than \$1,000,000 has been raised for the annual maintenance funds of the Union of American Hebrew Congregations and the Hebrew Union College-Jewish Institute of Religion, it was announced this week by Samuel S. Hollender, general chairman of the drive.

UN Commission Moves To Jerusalem

GENEVA (WNS)—The United Nations Conciliation Commission on Palestine, after six months of fruitless deliberations here, has decided to shift to Jerusalem where, it hopes, closer contact with the chief principals may yield better results.

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Report From Hollywood

PLEDGES AT MOVIE DINNER FOR UJA TOPS HALF-MILLION MARK

By SIMON WINCEBERG

IT may be well, from time to time, to call attention to the fact that Jewish activity in Hollywood is not limited strictly to the friends of mine, but occasionally takes place among the higher echelons, too. And, through most reportage on film executives and such is of necessity deficient in color and human interest, it is by no means unreasonable to consider a film personality's big contribution to the United Jewish Appeal in many ways every bit as exciting as a submerged Yeshiva background; and you certainly can not always expect to find both.



Wincelberg

Among the highest of the year's high echelon affairs is the Motion Picture Industries dinner on behalf of the United Jewish Welfare Fund, for which Sid Rogell, chairman of the event, and production chief of RKO, let himself be quoted as expecting that "if enthusiasm is maintained, we should top the \$1,609,000 raised last year."

Nearly every local studio head was on the list of Honorary Chairmen for the dinner: Y. Frank Freeman (president of the Motion Picture Producers Association), Joseph M. Schenk, Charles P. Skouras, Darryl F. Zanuck, Jack L. Warner, Harry M. Warner; as well, of course, as those without middle names, Harry Cohn, Henry Ginsberg, William Goetz, Leo Spitz and Dore Schary.

The affair was held at the Beverly Hills Hotel, and a society-minded friend of this column, who feels completely at home at such functions, has been able to sketch a brief summary of the proceedings for me.

HE SAID IT WAS A LITTLE DULL. Of course, Golda Meyer-son was wonderful, gave a wonderful speech. And Henry Ford II, president of the Ford Motor Co., and grandson of the original Henry Ford, who had been announced as principal speaker, also read a very nice speech. (On April 20, Mr. Ford II, in the name of his company, had given \$50,000 to the UJA.)

The financial response was disappointing, though not out of proportion to the attendance. Slightly over \$600,000 were pledged. This, according to my informant, did not necessarily represent a slump as against last year, since many big contributors had not attended, and would, without a doubt, make their contributions privately.

Among individual gifts listed by the California Jewish VOICE the following week were: Jack L. Warner, \$100,000; MCA, a talent agency, \$50,000; Joe Schenck, \$40,000; Jack Benny, \$25,000; agent Abe Lastfogel, Paramount exec Henry Ginsberg, agent Bert Allenberg, Edward G. Robinson, producer Edward Small, \$10,000 each; producer (My Friend Irma Goes West) Hal Wallis, \$12,500.

Outstanding among non-Jewish contributors were Charles Skouras, Darryl Zanuck, Spencer Tracy and J. E. Brulatour, Inc.

★ ★ ★

SOLVENCY, as it might to all men, came last week to balding, affable Ward Moore, bookcritic (National Jewish Post, Los Angeles Daily News) iconoclast (the Icon, Reform) leading native satirist ("Greener Than You Think").

A film option on his story, "More Lives Than One" was sold by reheaded fast thinking literagent Ilse Lahn (of Paul Kuhner, Inc.).

Said Moore—no garrulous glamourstruck lightweight, he—of ubiquitous Miss Lahn, "First agent that ever spoke my language."

In Moore's language (English) pronouncements upon the contemporary Jewish publishing world appear at well-chosen intervals with terse acrimonious incorruptibility. To the National Jewish Post (Gabriel Cohen, publisher) Moore's sweeping dicta often net a heavy trickle of recriminatory correspondence from wounded fellow-authors.

Moore's "Greener Than You Think," first major work of scientific fiction ever to delve seriously into Orthodox Jewish doctrine, continued to do moderately well in the British Isles and in the public libraries of West Hollywood and Santa Monica (pop. 52,500).

Yet to be published: "Cloud by Day," a novel about a fire in Topanga Canyon where Lorna, Ward and other young Moores at present reside in sullen contentment.

Yet to be completed: "Melons of Egypt."

★ ★ ★

THE MORGEN-JOURNAL reports the following quote from the mouth of Eddie Cantor: "Here, in Israel, I have for the first time really felt the spirit of Shabbos."

This, perhaps, is not very kind to the local Reform Temple, which rates Mr. Cantor among its proudest members.

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Women's Viewpoint

WHO REVISED JEWISH LAW
TO SEPARATE MEN AND WOMEN?

By HELEN COHEN

IN HIS letter a few weeks ago in The POST, Rabbi Morris Max endeavored to reassure us that the religious Jews of Israel are not taking liberties with Jewish Law. Perhaps he will explain why the religious Jews of America are.

On Feb. 10, a letter from Leo R. Cohn of South Bend, Ind., appeared in The POST. While writing only as a layman, Mr. Cohn declared that I would understand why men and women are separated in the synagogue if I read Leviticus (Chap. 15, 19-23).

The section of the Bible pertains to laws on cleanliness. Among other things, we are informed that women are unclean during their menstrual period, and that they render unclean all things and persons with whom they come in contact.

By the time this Biblical injunction (this is part of the Torah, remember, one of the 613 Divine Commandments) was interpreted by Maimonides in the 12th century, it had become more limited in its application. Maimonides explained that it was only in connection with the Sanctuary, the House of God, that the unclean condition of a menstruant woman was a matter of concern. She was therefore not to enter a synagogue during those days.

The Shulchan Aruch, compiled about 400 years after Maimonides, continues in the same vein. There is no mention in the Shulchan Aruch of any rule separating men and women in the house of prayer. There is, however, a paragraph which tells us that it "is customary for women not to attend services or even to pray during their period of menstruation" (unless it will be a hardship on her, such as during special occasions).

I ASKED A WELL-KNOWN Orthodox rabbi what stand the Orthodox group took on this paragraph and he answered—to my surprise—that most authorities since then have not accepted it.

Why not? Not only it is a part of the Shulchan Aruch, but it is traceable back to the Torah for its authority. And who were the modern authorities who rejected it. I thought there was no such ruling body.

Incidentally, this idea of women absenting themselves from the synagogue can hardly have any connection with the separation of the sexes (as Leo Cohn held). When women were "unclean," they were not to attend; when "clean" there was no need for separation.

"COUNCIL Woman," official organ of the National Council of Jewish Women, reported a panel discussion on "Is the Housewife a Myth?" at the Detroit section's April meeting.

I can assure the ladies that when I fall into bed at night after playing my housewifely art, there is nothing mythical about the ache in my bones.

MY BETTER half has been trying to persuade me to accompany him again this summer to Wildacres, the Jewish Laymen's Institute on top of a North Carolina mountain.

He keeps bringing home literature about the retreat and reminding me of the invitation we received, and no amount of reasonable arguments seem to faze him—like "But honey, what does an institute want with a three months old baby" or "Do you mean you want me to drag diapers and baby bottles all over the Blue Ridge Mountains?"

At any rate, I notice that this year there will be two sessions instead of one, and that Mordecai Kaplan, as well as Solomon Grayzel, will again participate in one of them. Which gives me a chance to pay tribute to a saint of our time.

WHEN A MOTHER HAS BROUGHT UP good children, her influence shines forth in ever-widening circles, and "her children rise up and call her blessed." In the year since I sat at the feet of this man, who in his brilliant and devoted labors for Judaism remains simple and humble, I have learned more of his influence on his generation.

In practically every book on Judaism that I have read are glowing reports on the contribution of Mordecai Kaplan. But more than that, I have found that some of the most influential thinkers in Judaism today (though not necessarily Reconstructionists) once received their impetus and inspiration as his pupil.

His children rise up and call him blessed.

Before I leave the subject of Wildacres, a word of praise for Maurice Weinstein, charming young Carolina B'nai B'rith leader, who spared no effort to make the Institute meaningful and enjoyable last year and who is responsible for the adoption by the Supreme Grand Lodge of B'nai B'rith of "Wildacres" as a national project.

Polio Incidence
Drops In Israel

JERUSALEM—A marked decrease in the incidence of poliomyelitis in the Tel Aviv area during past few weeks was reported this week in the Jerusalem Post. While 84 cases were reported in the area during May and 80 in June, the number of new cases in July dropped to an average of one daily.

Huntington
LaboratoriesHuntington, Indiana
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The second summer seminar for American students opened at the Berl Katznelson Institute at Kfar Saba this week. Seventy students and five professors are attending the course.

YOUR
NAMEConducted By
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Want to know what your name means? Address your question to Mr. Pearlroth, National Jewish Post.

Provda
Traeger

●Judy Provda, 1157 Van Curler Ave., Schenectady, N. Y., writes:

I am interested in finding out what my name means. My ancestors came from Russia and Poland.

PROVDA, more correctly Prawda, is a Polish term meaning truth. Its secondary meaning is "The Holy Scriptures." Your ancestor who first assumed this name was probably guided by reverence for the Bible. You must admit that he could have chosen no worthier subject.

●Betty Troeger, Washington, D. C., writes:

Please tell me the meaning of the name Troeger or Trager.

TRAGER is a name of occupational origin. It is derived not from the German Traeger, a porter or carrier, but from the trade of the Dreher (turner) in which our ancestors excelled. In Slavonic Europe a "d" is often substituted for a "t" and "g" is often confused with an "h." The Jewish name Tokar has the same meaning and derivation.

Do you know what YOUR name means? It does have a meaning and you can find out what it is by writing to Mr. Pearlroth, care of the Post. Be sure to include something of your family history to help Mr. Pearlroth trace the meaning of YOUR name.

Israel Starts Census
Of Its Manpower

JERUSALEM—A census of Israel's manpower was carried out on July 20, Zeev Sharef, secretary to the Government and chairman of the Manpower Council, revealed this week. Questionnaires are being sent to about 70,000 employers, and it is expected that the qualifications of some 450,000 wage earners will be ascertained.

Sharef said the census would be essential for the organization of the country's life in time of emergency.

What Foods These Morsels Be

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SOME briefing in the art of preparing ground meat—general instructions together with specific mixtures and methods.

GROUND MEAT DISHES

Meat is ground in order to make it tender. It is as tender, after it has been ground, as the choicest steak or roast; and any method of cooking applicable to these is applicable also to it. The bread crumbs, mashed potatoes, cooked rice or left-over cereals which are sometimes added to ground meat are known as "extenders"; they absorb the flavor of the meat and make a little of it go a longer way. They are thus the same in principle as stuffings in other meat and in poultry. If any quantity of an extender is used, an egg should also be added to bind the mixture. If bread crumbs are used they should be soft, not stale.

Ground meat has a tendency to settle in a compact mass, and, after it has been cooked, to produce a dish that is solid and heavy. This tendency can be overcome by not grinding the meat too fine, by handling it as little as possible after it has been ground, and by mixing a little water with it. The water not only helps to bind the mixture, but the steam into which it expands when the meat is cooked acts as a leavening agent, forcing the ground particles of meat apart from one another.

GROUND MEAT MIXTURES

Mix ingredients together with a fork, thoroughly but lightly. Wet the hands, and form into any shape desired. The kinds and quantities of the ingredients specified in the following recipes may be varied according to your individual taste. Directions for specific methods of cooking will be found immediately after the recipes for mixtures.

Number 1

1½ pounds ground meat
1½ teaspoons salt
½ teaspoon pepper
½ cup bread crumbs
1 egg, slightly beaten

½ cup cold water or tomato juice
1 onion, chopped fine
1 green pepper, chopped fine
1 or 2 cloves garlic, chopped fine

Number 2

1½ pounds ground meat
½ teaspoon salt
½ teaspoon pepper
½ teaspoon dry mustard
½ cup bread crumbs
1 or 2 eggs, slightly beaten

2 tablespoons chopped parsley
1 teaspoon chopped onion
2 tablespoons melted fat
1½ teaspoons lemon juice
grated rind of ½ lemon

SAUTED HAMBURG STEAK

Form ground meat mixture into patties ½ to ¾ inch thick. Heat a small amount of fat very hot in a frying pan, add patties, and brown quickly on both sides. Reduce heat, and let patties cook until done, turning them occasionally.

KARAITES SETTLE IN ISRAEL;
HEADACHE FOR CHIEF RABBI

TEL AVIV—A question of ancient Biblical tradition has emerged in modern Israel and provided a headache for the Chief Rabbinate.

Some 500 Karaites have arrived here from Egypt and have set up a special camp where they have established themselves. The

Karaites have always considered themselves Jews and received exactly the same treatment as Jewish nationals in Egypt.

The Karaite community has existed in Egypt for more than 1,000 years and many of them have long been ardent Zionists.

Soon after they arrived in Israel, they applied to the Chief Rabbinate to form their own Rabbinate. Aside from the question of their status as Jews, another problem is involved.

The Israel Chief Rabbinate fears that approval of a Karaite Rabbinate would furnish a precedent for the establishment of rabbinates for other groups of Israel Jews who refuse to accept the authority of the present Chief Rabbinate of Israel.

Bergen-Belsen Camp
Closed For Good

BELSEN (WNS)—The Bergen-Belsen concentration camp, site of the Nazi slaughter of tens of thousands of Jews, has closed down, it was reported here this week.

When the war ended the camp was taken over by the United Nations Relief and Rehabilitation Administration as a haven for Jewish displaced persons. Later it was taken over by the International Refugee Organization and became a processing center for Jews registering to leave Germany. Over 100,000 registrants were processed in the camp, one fifth of them settling in Israel.

The Karaite community has existed in Egypt for more than 1,000 years and many of them have long been ardent Zionists.

Soon after they arrived in Israel, they applied to the Chief Rabbinate to form their own Rabbinate. Aside from the question of their status as Jews, another problem is involved.

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THE EDITORS CHAIR

I HAVE JUST finished covering four important conventions and at least one reader seems to be less than enthusiastic about my reporting. My reaction is that I'm glad they're over, although I thoroughly enjoyed every one.

But to those who find fault with me on this score, let me offer the following alibis.

I started off with the convention of the Reform rabbis in Cincinnati, the meeting of the Central Conference of American Rabbis. This convention got more coverage than did the convention of the Orthodox rabbis (my next trip) in Chicago or the Conservative rabbis in New York, for several reasons.

First was the fact that the Cincinnati convention started on Wednesday night and ended Monday. This meant that we had a full 36 hours before our last deadline (the very latest we can take news—and it must be really BIG news—is early Wednesday morning) and we had ample time to do an adequate job.

Second was that almost all the sessions at Cincinnati made "hot" news. I defy any Orthodox or Conservative rabbi who felt that we slighted those rabbinical organizations to say that any of the stories on the Reform convention were not thoroughly interesting and significant.

The third reason is most important. At Cincinnati, we were given free run of the convention. No sessions were off the record. The time may come when there will be a session that the CCAR declares off the record but so far, in the many years that I have been attending conventions, I have always been as welcome as the president.

The fourth reason is that without exception, every rabbi officially on the program had his paper typed out in advance, and was glad to give me a copy.

That covers the CCAR, except for the fact that I found it difficult to use the press room because it closed up for the night somewhere before 6 p. m. When I stood on my rights and asked for the use of a typewriter after the room was closed to me, I was told that good reporters brought their typewriters along with them.

In Chicago, at the Rabbinical Council convention, I was welcomed as always. Although there was one closed session, nothing that I wrote was censored. There was trouble in getting advance copies of the speeches but the one speech I am now told I did not report accurately, that one I did get an advance copy of, and all the quotations came right from the advance copy. This speech was reported accurately, no matter what anyone may tell you otherwise.

Now it happens that at the session at which this speech was delivered there were two others. The second fell in line more or less with the thinking of the speech I'm accused of mis-reporting. The third speaker furnished me with a few disjointed paragraphs, not an entire speech. It happened that this third speech was delivered by one of the men I admire most in the Orthodox rabbinate and—as I later was informed—his speech took exception to the views of the first two speakers. But from the few paragraphs he gave me, I couldn't tell that at all. For the record, then, he objected strenuously to his colleagues' demands for non-cooperation with Reform and Conservative rabbis.

The convention started Monday and finished Thursday. The session to which I refer took place Tuesday night, which meant that I couldn't cover it personally and still get it in the paper. And right

here is the principal reason why both the Orthodox and Conservative conventions did not get better coverage. They both started on Monday and finished after we had gone to press. Such matters as resolutions, which were considered on Wednesday and Thursday, we couldn't possibly have reported. We might have done so the following week, but the press departments of the Orthodox and Conservative groups didn't send us any releases on later developments.

In New York, I ran into one lucky break at the Conservative convention, and into something else which of course I hope in time and soon the Rabbinical Assembly will repair. It so happened that Rabbi Aaron Blumenthal was chairman of the RA convention and I have never run into a more accommodating press representative. This is my public thanks to him.

The important session was the one on the Law Committee (which finally brought out a decision on the vital changes in Conservative practice) and it was scheduled for Wednesday and Thursday. On Monday I discussed our deadlines with Rabbi Blumenthal, and he cooperated beautifully, even getting permission for us to have advance material on the important papers.

At that convention, I was excluded from two important sessions, the one on the Law Committee and the other on the report of the Zionist Evaluation Committee. Through Rabbi Blumenthal's cooperation we were able to report on the Law Committee's decision and as a newspaperman, I have no complaint. This is common practice in the press.

But as an editor, I think I have a complaint. Part of my job is to comment on developments in the American Jewish community. Over the years The POST has sort of acquired a reputation for doing just this, so that The POST is welcomed to many meetings where, if strict newspaper practice were invoked, we would be excluded.

In years to come, the columns of The POST will form a repository for historians; there is nothing like The POST anywhere else in the Jewish community. We recognize this is one of the jobs we are doing and we therefore go to a great deal of extra expense to send a representative to as many public Jewish meetings as possible so that POST coverage and editorial comment can be as accurate and valid as possible.

This then is where the RA people are doing an injustice not alone to The POST, but to themselves, and of course to the American Jewish community. That is if they concede the validity of the point I am making.

This thesis may not be valid—that because The POST tries to mirror accurately the fast-moving developments in the American Jewish community, I should be given special privileges to attend almost all of the important sessions in the American Jewish community. But my experience has been that most people value the kind of comment The POST is able to make because of its wide acceptance at most meetings of most organizations.

The fourth and most recent convention, the Zionist convention was well covered in The POST, although here too I had to leave Chicago on Tuesday, which meant that I missed the final banquet, although we did have someone on the scene who reported last minute developments to us. The only complaint may be one from the Labor Zionists or Hadassah on the compara-

IN THE welter of conflicts and outright competition between our national Jewish organizations, often resulting in disadvantages for the U. S. Jewish community, it is refreshing to glance across our northern border to our neighboring Jewish community of Canada.

There the Canadian Jewish Congress has been able to weld the community together under one banner under the active leadership of executive director Saul Hayes, and under the presidency of Samuel Bronfman, who can perhaps be better identified by our readers as president of Seagram Distillers.

As its title indicates, the Canadian Jewish Congress is affiliated with the World Jewish Congress, but except in title, and in the loose connection with the WJCongress that is required of its territorial organizations, there is little similarity in their activities.

The Canadian Jewish Congress is the single overall body of Canadian Jews. It is the type of organization that was envisaged in the ill-fated American Jewish Conference. It super-

vises almost all Canada-wide Jewish activities, speaks for the Canadian Jewish community to the Canadian Government, and generally unifies and acts in behalf of Canadian Jewry.

There are any number of reasons why Canadian Jewry could erect such an overall body and why such an assembly or conference or congress could not be organized successfully in the United States. The small size of the Canadian Jewish community, the relative homogeneity of its Jewish population, (there is no such thing as an American Council for Judaism in Canada), and the excellent Jewish leadership that community has been getting all are significant.

So while it will take the rise of a new generation and new leadership to make possible a nation-wide Jewish assembly of some kind in the U. S., we cannot restrain ourselves from casting envious glances at our northern neighbor, which does not seem to be able to afford the luxury of the internecine fighting which characterizes the U. S. Jewish community.

We Envy Canadian Jewry

Let Them Practice A Little Of It

THE compilation by the B'nai B'rith Vocational Service Bureau of the disabilities facing prospective Jewish lawyers serves a purpose, but does not reveal anything that was not generally known.

In very few communities have Jewish lawyers been able to break through the resistance which has kept corporate law in the hands of non-Jews. This is discrimination pure and simple but relatively little can be done about it.

In the case of medicine, Jewish physicians have arisen as high as their capabilities led them, although here too discrimination is a significant factor. A non-Jew needing the services of a physician is concerned only with that doctor's abilities, not his religion. Here the difficulty is not so much with the general population as it is with the schools of medicine which reject Jewish applicants.

But in law discrimination is widespread. It is rife even in Jewish law firms, some of which

do not employ Jews, although this phenomenon is slowly disappearing.

It doesn't assuage the wounds of a rejected law graduate who is forced to turn to some kind of a selling job to tell him that progress is being made in breaking down prejudices, or that he was warned in advance by the BB Vocational Service Bureau.

In the case of medicine, the Anti-Defamation League of B'nai B'rith has begun a campaign of education among the people who run the schools of medicine to remove the numerous clausus against Jews.

Perhaps the National Community Relations Advisory Council could start some program to reach the lawyers of the nation and point out to them the evils of discrimination and the un-American aspect of this ill in modern society.

Lawyers fight for justice; then let them practice a little of it in this area.

Why This All-Pervading Silence?

ALTHOUGH the Supreme Grand Lodge of B'nai B'rith has adopted the Wildacres Plan of adult Jewish institutes as a project, so far it has been able to keep an almost unbelievable censorship on this its newest activity.

Any idea for promoting adult Jewish education needs the greatest amount of publicity. Yet B'nai B'rith, which can go into ecstasy over its smallest achievement, has remained mysteriously quiet about the Wildacres project.

In last week's POST was news of two institutes, being held this summer at Wildacres, the mountain-top retreat in western North Carolina. In other weeks, The POST has published news of projected institutes in other parts of the country. But all these items have

come to The POST not from the Lodge's high-powered publicity office, but from regular news-gathering sources of The POST, plus tips from POST readers.

It could be that a change has come over our national Jewish organizations and they have decided to let their achievements speak for themselves. If so, The POST wants to be the first to hail this new epoch in American Jewish history.

But it could be that there is something else involved.

Even when the Supreme Grand Lodge adopted the Wildacres project, no news item was sent to the press. There is an explanation due.

Why has Wildacres become the step-child of the B'nai B'rith publicity department?

Portion of the Week

DVORIM

PARSHAT "Dvorum" (Deuteronomy I-III, 22; Haphatah Isaiah I, 1-27). The book of Deuteronomy contains Moses' Farewell Discourses and the "Song of Israel". The lawgiver had brought the Israelites to the border of the Promised Land. He recounts now the past forty years, warns against idolatry, disobedience and pronounces Divine blessings for faithful observance of the laws of God. The final benediction of the people as a whole and of the tribes in particular is the climax of the dramatic recounts of the history of Israel and its leader Moses, for "there has never risen a prophet since in Israel, like Moses."—The Haphatah precedes the ninth of Av, the "dies ater" in Jewish history, the anniversary of the fall of Jerusalem both from the hands of the Babylonians and six centuries later by the hands of the Romans. The Vision of Isaiah "Chason" which gives the Sabbath its name speaks

of the sins of God's people and its Divine punishment, but it ends with a note of hope, which has, in our days, received new meaning: "Zion shall be redeemed with justice, and they that return of her with righteousness."
—Rabbi Frank Rosenthal

The National Jewish Post

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GABRIEL COHEN
Editor and Publisher
REN GALLOB
Managing Editor
HERMAN HURWITZ
City Editor

Friday, July 21, 1950

Calendar

Tisha B'av	July 23
Rosh Hashonah	Sept. 13
Yom Kippur	Sept. 14
Succos	Sept. 15
Shemini Atzereth	Oct. 1
Sinchat Torah	Oct. 2
Chanukah	Dec. 1
Purim	March 1
Passover	April 1

Letters should be brief and to the point, and written on one side of the page only.

Freedom of The Press

Unsigned letters will not be printed. Address The Jewish Post, Box 1633, Indianapolis, Ind.

An Application For Job of Teaching Christianity at HUC

● Editor, National Jewish Post:

I was taken aback somewhat when I read in your June 16th issue a news item in which a Los Angeles rabbi proposed that a professor of Christianity be named to the faculties of the seminaries of the U. S. Reform rabbinate. However, more considered reflection recalled to me that since Christianity was originally established as a specie of Reform Judaism, it should be altogether reasonable and proper for a later type of Reform Judaism to know something about an earlier. In fact the more I thought about it, the more enthusiastic I became about the whole proposal with the end result that I am now hereby submitting my application as an instructor for one of these courses. My qualifications are as follows:

I am conversant with the writings of the Church Fathers from the third through the fifth centuries, especially with those portions where the Jews are reviled with the most scornful and insolent abuse because of their great refusal, which according to these writers placed them under a perpetual curse, abrogated all divine promises made to them and forever put them under the power of the new Chosen People, the Christians. If it should be objected that this course although relevant since it is the foundation of all Christian theology, should not be taught since it deals with times far removed from the present, I am perfectly willing to substitute for it a course, dealing with substantially the same topic but solely concerning itself with Christian writers of the 18th, 19th, and the present century. Should it be further objected that this course may prove to be not a little distasteful to some of its students, I can say that the message it teaches that the present day Jews are not Jews at all may outweigh any discomfort it might bring about and might actually

help some in their later work in the forefront of the battle for the American Council for Judaism.

I am familiar with all the councils of the Church from the Nicene to the Trentine and with all the great doctrines which they proclaimed. I can discourse with reasonable exactitude on the dogma of the trinity as well as on that of consubstantiation, bringing in a good deal of metaphysical and philosophical influences which finally determined them. I also have studied the works of St. Thomas Aquinas, Duns Scotus, Albertus Magnus and others of the great Scholastics from either the Nominal or Realistic Schools and can elucidate them passably well. If it should be objected, that too much time would be taken up in studies altogether not especially pertinent, my answer would be that this metaphysical and scholarly training could serve a useful purpose in the later preparation of a lecture of an instructive nature on those Friday nights when it is not possible for one reason or another to give a book review on the latest book by John Gunther, Pierre van Paassen, Dorothy Thompson or some psychiatrist.

I know something about the various heresies from the Arian (please do not be alarmed, it has nothing to do with Hitler, although the Germans were its principal supporters) clear through to Martin Luther. I can lecture on the fate that befell thousands and millions of heretics, everyone of whom considered themselves to be good Christians slaughtered by other Christians who considered themselves to be better. I can talk very emotionally on the bitter fate of the Albigensians, the Waldensians, the Hussites, on the fact that the population of Germany dropped from 16 millions to 6 millions as a result of the Thirty Years War, ending in 1648, a war of

religion. However, if it is objected (and possibly, rightfully so) that the relating of events wherein Christian slaughters Christian in the name of Jesus (which name I can also teach how to pronounce correctly that any rabbi may pronounce it in all good taste on a Friday night), has no place in a Jewish institution, I am also qualified to dissertate at length on the millions of Jews killed by Christians from the Asia Minor riots of the 2nd century through the programs in Spain of the 7th and 8th through the Rhineland Massacres of the 11th and 12th and thence-forward through the continuous oppression and killing in Europe culminating in the extermination chambers of the 20th.

I believe I have other qualifications for this projected position, but shortage of space prevents me from stating them. However, I must not omit mentioning that I am in favor of the dynamic approach to the solution of the Jewish problem in this mad and harassed modern world which a religion aware of its own dynamism working hand in hand with Freudian Psychology can only solve. As evidence of that, I ride on Saturdays. Not very far, true, but then my dynamism has not achieved too much momentum as yet.

I have as yet been unable to convince my wife by my argument of dynamism to stop practicing kashruth in the home, as she thinks dynamism is something that manufactures electricity. Even my pointing how to her the archaism of kitchen Judaism is of no avail. However, I sincerely believe that when I begin to talk to her about the aestheticism inherent in the integration in the larger culture of the melting pot, watch those pots and pans, and earthenware really go to town.

J. RADINSKY

Seattle

ORTHODOX RABBI SHOWS TOLERANCE FOR COLUMNIST HELEN COHEN, A CRITIC

● Editor, National Jewish Post:

Have just returned from Israel and in catching up on my back issues of the National Jewish Post I notice that in my absence I had the Zechuse of coming under the keen ken of your charming columnist Mrs. Helen Cohen (May 26).

It seems that Mrs. Cohen finds part of my letter to Reform Rabbi Beryl Cohen "a bit unseemly" since I am out "even willing to be tolerant in the primitive sense of the early settlers in America—to differing sects in my own religion." May I take this opportunity of setting Mrs. Cohen straight on the meaning of "tolerance"?

To begin with your columnist badly confuses religious liberty in a political sense with the intellectual religious conviction of an individual. Of course, I and my Orthodox colleagues believe wholeheartedly in the democratic principle of religious freedom. Certainly every denomination within and without Judaism possesses the inalienable political right to worship God or anything else in any way they see fit. And no government or dominant group may interfere with that right. Hence, Mrs. Cohen's resume of early American history and references to Martin Luther where political persecution of religious minorities were involved is way out of line, since I do not recall advocating political persecution of Rabbi Cohen.

Now let us consider tolerance as the attribute of an individual: I am tolerant because I accord Rabbi Cohen the right to believe, teach and worship in any way he pleases. Tolerance, however, does not mean I have to believe that Rabbi Cohen is correct in his actions or opinions. I believe Reform and Conservative Judaism to be hopelessly wrong; indeed detrimental to the entire future of our people and faith, and will teach and preach so at every opportunity. Yet Rabbi Cohen has a perfect right to be wrong. That

is tolerance and any dictionary will bear me out.

Mrs. Cohen's implication that tolerance demands that one accord a measure of truth of divergent views is particularly incongruous in the field of religion. Religion almost by definition demands intense conviction from which flows sacrifice and if needed martyrdom. Anything less may be a point of view but it is not religion. Jews throughout history who suffered pain, expulsion and death for the sake of Jewish observance hardly did so or could have done so out of a sense of Mrs. Cohen's tolerance—that observing the Sabbath or not observing the Sabbath, eating kosher or not eating kosher, wearing fringes or not wearing fringes are equally correct and acceptable before God.

Indeed a fundamental of Judaism (Biblical, Mrs. Cohen—not merely Rabbinic)—teaches that it came to provide not only a unique mode of worship and that all others were false, but also a unique object of worship and that anything else or anything less was false. This is clear to any reader of the Old Testament and is the primary point of Judah Halevi's masterpiece, the Kuzari. Judaism is not intolerant but it certainly advocates an Absolutist approach to Truth.

It is unfortunate that what is essentially indifference and lack of conviction on the part of American Jewry should be masked as "tolerance." It is a fact that the believer in many is not a believer in any. It is this kind of "tolerance" that has led to the situation where to be Orthodox, Conservative, or Reform today is to be largely a question of which Synagogue one does not attend.

It may interest Mrs. Cohen to know that after our exchange of letters in the NJP, I visited Rabbi Beryl Cohen. We had a nice quiet discussion during which we exchanged autographed copies of our respective published works. We parted friends he convinced

that I was a bigoted extremist who someday would forsake Judaism because of my extremism; I, with the realization that he was a fine humanitarian but that there was very little of a distinctive Jewish nature about his teaching. That Mrs. Cohen is tolerance.

RABBI SHUBERT SPERO
Brooklyn

Urges Boycott Of Chicago Tribune

● Editor, National Jewish Post:

What are our Jewish defense agencies for? Obviously if they refuse to fight to stamp out anti-Semitism wherever it might appear, we are wasting our money in supporting these agencies. The Chicago TRIBUNE case is a good example. After printing an anti-Semitic feature article on its front page, the paper refuses to print a retraction or apology. Despite this the Chicago Jewish defense agencies claim they are satisfied! They might be, but the Chicago Jewish community certainly should not be satisfied. For self-respecting Jews there are several methods of dealing with this situation without the assistance of the so-called Jewish defense agencies:

1. Refuse to advertise in the Chicago TRIBUNE.
2. Cancel subscriptions to the newspaper.
3. If you're a newspaper distributor, refuse to handle the TRIBUNE.

I think this would soon bring results.

MARVIN DORF
Camden, N. J.

PERSONALS

Personals printed under this heading must be dignified. The POST is printing "personals" with some misgivings, and all items submitted for this section will be carefully supervised. The POST reserves the right to revise or reject outright any material submitted as a "personal." Inquiries about rates should be addressed to Sam Shulman, Advertising Manager, National Jewish Post, Box 1633, Indianapolis, 6, Ind.

Modern Orthodox rabbi, widower, with children, beautiful home, ear, means, excellent position, desires to be refined, educated young lady, one who loves children and the fine things in life. Write full details to Dept. RNM, National Jewish Post, Box 1633, Indianapolis, 6, Ind.

Zukerman Reports Shock Zionist

HOUSTON — Harry W. Freeman, a Zionist for more than 25 years, said last week he was greatly disturbed by reports of William Zukerman that rabbis in Israel were "state officials paid by the government and endowed with police power to impose Torah laws on a people which, in its overwhelming majority, does not believe in them."

In a letter to the Jewish HERALD-VOICE, Freeman said he was writing with "pain and heartache." He said it was the responsibility of the Zionist movement to eradicate "the evil, if it exists." Zukerman, head of a small mail press service to the Anglo-Jewish press, has been severely criticized for his reports on the religious issue in Israel.

Sweden and Denmark Recognize Israel

TEL AVIV (WNS)—Full de jure recognition of Israel was extended this week by the Governments of Sweden and Denmark, it was disclosed here this week.

An Israeli Report On Post Offerings

● Editor, National Jewish Post:

Enclosed please find original letter of June 28 received from Kfar Blum, which I thought you might like to use.

PERCY SIMMONS
Indianapolis

Dear Mr. Simmons:

I wish to acknowledge with thanks the receipt of your thoughtful gift of a year's subscription to the National Jewish Post which has already begun to arrive.

From the first few issues of the paper, which I haven't seen for many years, I can say that we are sure to find it of great interest. It seems to contain all the worthwhile news about the doings in the American Jewish community and some enlightening, if somewhat sharply angled, comment as well.

A. SKIDELL
Kfar Blum
Israel

There are no restrictions as to the total value of gifts that may be taken out of Israel by tourists.

POSITIONS WANTED—OPEN

If Your Organization has an opening to be filled, or if you are seeking a change, your notice here will be read by almost by almost every Jewish leader and rabbi in the U.S. Write to Box 1633, Indianapolis 6, Ind. for rates.

Head Teacher

wanted for Jewish Nursery School, Progressive program. Requirement A.B. degree or equivalent with training or experience with primary level. Write P.O. Box 1468, Sioux City, Ia.

Modern Rabbi-Chazar

Fine sermonizer, English, Yiddish Hebrew, cultured modern cantor. Also kore, schochet-Bodeck, Mohel. Vast experience, Conservative pulpit. Fine appearance, later forries. wishes change positions. Write Dept. OJS, National Jewish Post, Box 1633, Indianapolis.

Cantor Bal Koray

Seeks position for High Holy Days in Orthodox or Conservative Congregation in Middle West. Many years experience, best of references. Reasonable. Write Dept. MSP, National Jewish Post, Box 1633, Indianapolis.

CANTOR AVAILABLE

Cantor, 23 years old, Yeshiva graduate, desires position to conduct High Holy Day Services (Musaf). Write Dept. AF, National Jewish Post, Box 1633, Indianapolis, 6, Ind.

On the Other Hand

SEEN PROPERLY, JOB OF ISRAEL TAKING IN 400,000 NO MIRACLE

By SIDNEY WALLACH

CONSULTANT TO AMERICAN COUNCIL FOR JUDAISM

A WELL-KNOWN phenomenon of our times is the colossal improvement in the mass communication of ideas. The spread of the newspapers, radios, televisions and the development of numerous propaganda techniques are a particular mark of our twentieth century civilization.

But perhaps a greater phenomena is the mass "acceptance" of ideas, however erroneous, however false and misleading. This phenomena is perhaps most responsible for the waves of totalitarianism that have swept the world; and for the tides of anti-Semitism that have so tragically affected Jewish life.

Yet by an ironic paradox, Jews themselves are among the most docile victims of the disease of mass acceptance of slogans. The extraordinary growth of Jewish organizations and their highly developed propaganda techniques have led to a situation where an urban, generally well-educated and traditionally intellectual group falls hook, line and sinker for every propaganda device within the Jewish community.

I could write a book.

HERE ARE JOTTINGS of just a few of recent examples of this mania for acceptance which adds up to a colossal state of self-deception:

1) Who of us has not read and been moved by the reiterated declaration of the "miracle" of the absorption of immigrants by the State of Israel. Four hundred thousand out of a total population of 1,150,000 have, we are told, come to the country within two years—a proportion of some 60 per cent of newcomers to old residents.

To make this phenomena more vivid and startling, the comparison is made with the United States in terms of an influx of many millions, the figures vary from 40,000,000 to 60,000,000, or even more.

This story is told again and again to loud hosannahs from all and sundry and to unrestrained adulation of the technical achievement that it seems to indicate.

YET A SIMPLE question would completely puncture this myth and put the facts in their true, and far more modest light!

What is the 1950 population of what is now the State of Israel as against what it was the years 1947 and '48?

The answer is very simple: the population of what is now the State of Israel is SMALLER now than it was at that time.

This is the key to the half-truth that is conveyed by the dramatic slogans.

It is true that 400,000 immigrants have come into Israel (although no more than three-quarters of them have been wholly or partially absorbed into its economic system). But against this, it must be noted that over 600,000 had left the country, leaving their property, their houses, their lands, their tools behind them.

NOTE HOW different the picture now is. For the American parallel would then be an altogether different one. There is no doubt that 40 million immigrants could

be absorbed into the United States if by some historic cataclysm 60 million had, prior to that entry, left the country, vacated their homes, abandoned their farms, their factories, their bookshops, their institutions, etc. Simple, is it not? And yet how few make note of this demonstrable reality which shows that far from adding to its population, Israel is perhaps the one country in the world which had had a marked decline of its original population in the past two or three years.

2) I read, with wry amusement, the critical comments on the talks given by such prominent public figures as Dorothy Thompson, Virginia Gildersleeve, Norman Thomas, Dr. Henry Smith Leiper and other distinguished Christian liberals before the audiences of the American Council for Judaism. If the criticism were limited to the specifics of what was said, one could accept it as the legitimate give and take of public debate on public

issues. But, no! once again there enters into this the mass acceptance of propagandized ideas: in this case, an expression of shock and indignation that an organization of Jews should invite Christian speakers to express themselves before its meetings.

ONE WOULD THINK that this was a unique practice, not only in public life generally but among Jewish organizations and Zionists in particular. One would suppose that the Zionist forums had never had a non-Jewish speaker before them.

Apparently the issue comes down to the famous definition of orthodoxy. A pro-Zionist Christian speaking before the Zionist convention is completely orthodox practice; an anti-Zionist speaker conveying his views to an anti-Zionist Jewish group—that, my dear readers, is obviously heterodox.

And no one seem to notice or cry out against this shocking

misrepresentation.

3) In the reports of the recent session of the Central Conference of American Rabbis, I note that some Reform Rabbis objected to the Conference criticism of the denial of religious freedom to Reform Judaism in the State of Israel on the ground that, before the organization could express such criticism, it must, by word and deed, show its affection for and sympathy with that country.

Here again, no one seems to be shocked by the extraordinary distortion, and fundamental abasement from this criticism seems to be that the basic freedoms to which democrats presumably adhere are not to be accepted universally but are to be applied to, and asked of, only those countries which one has helped and to which one is sympathetic.

By this standard, those of us who are not deeply absorbed in the task of helping Germany and

who are not adequately expressive of a sympathy for Germany have no right to ask for freedom of speech, freedom of press and freedom of religion in that country. We must, by this new "Torah of Israel", first demonstrate our love, affection and devotion to a country and only after that, speak up for elementary democratic rights there.

THESE ARE only a few jottings. Yet they are indicative of a moral climate which is the most painful development in American Jewish life. That there should be differences of opinion are understandable. That there should be different views as to how to live our lives as Jews and how to organize our Jewish interests is of the very nature of things. But that these fundamental issues should so readily be transported into a smog of slogans, half-truths and outright deceptions is the major Jewish tragedy of our times.

huge an addition to the population is a tremendous one and that the Israeli have achieved wonders in absorbing the majority of those 400,000.

Mr. Wallach is an extremely intelligent and well-read individual and he must know these facts. It is a legitimate conclusion, therefore, that they were omitted deliberately. If this is correct, then Mr. Wallach is open to the charge of a typical Council propaganda attack against a splendid achievement of Zionism.

ON A LESSER scale, another point made by Mr. Wallach appears to be cut of the same sleazy material. He professes to find a remarkable conflict between the acceptance of the Jewish community of the Zionist practice of inviting non-Jewish speakers, whereas the same practice on the part of the Council is criticized. Here Mr. Wallach has taken a step to protect his argument by commenting that "if the criticism were limited to the specifics of what was said, one could accept it as the legitimate give and take of public debate on public issues."

Involved here is another Council propaganda technique. The method is to assert the reverse of a fact as a fact and then to move blandly on to the next phase of the debate. The content of the talks made by non-Jewish speakers before the Council IS the issue and Mr. Wallach knows it. What is it that the critics of the Council have denounced if it is not the practice of the Council in inviting non-Jews to slur the loyalty of American Jewish supporters of Israel? There was not a word of criticism from any Jewish source on the appearance of Norman Thomas before the Cincinnati chapter of the Council last year. Mr. Thomas did not gratify the passion of Council members to be told by non-Jews that only Council members were true American patriots and that Zionists, inferentially or otherwise, were just the opposite.

"The specifics" of the talks usually made by the anti-Zionists the Council so zealously provides platforms for, are precisely the issue. Mr. Wallach's sleight-of-hand is a well-worn Council propaganda trick.

MR. WALLACH, finally, finds "an extraordinary distortion and fundamental abasement of moral values" in the stand of some speakers at the 61st convention of the Central Conference of American Rabbis in Cincinnati last June.

At that convention, some speakers expressed the sentiment that critics of the presumed denial of religious freedom to Reform

FEAR AND FRAUD SEEM BASIS FOR CURRENT WALLACH COLUMN

By BEN GALLOB

THE strong possibility that fraud and fear are the main bases of Sidney Wallach's column this week is the reason for this first case of comment on "On the Other Hand" since The POST agreed to carry it.

Precedent for comment on the contents of POST columns has long since been set by Publisher C. M. Cohen in his "Editor's Chair," but this particular case on that column was necessary, because of following of tradition needs cause of our obligations to our readers, as well as because of Mr. Wallach's violation of a clearly-understood commitment.

THE decision to permit one of the leading strategists of the American Council for Judaism to have a regular column in The POST was not an easy one to make. Once it was made, a lengthy mail debate opened between Mr. Wallach and me. The nub of the argument was my contention that I would never permit Mr. Wallach to use POST space merely to emit Council propaganda. Mr. Wallach, in a series of vehement letters, charged me with suppression of freedom of the press and other crimes against humanity.

THAT PHASE of the correspondence ended with an invitation to Mr. Wallach to submit a sample column. Mr. Wallach did so. The sample was rejected, along with a detailed outline of the Council propaganda techniques I found in it.

Eventually, after more correspondence, Mr. Wallach submitted a column which seemed to me to be a straightforward exposition, acceptable to me as an editor, even though as a Zionist I disagreed with most of it.

The columns since then have varied in the degree to which Mr. Wallach adhered to the conditions set for the column. Some of them verged close to outright use of Council propaganda techniques. But on the whole, they represented, however feebly, the beginnings of an outline of an anti-Zionist viewpoint, which was the objective of approving a Wallach column in the first place.

THE COLUMN that appears in this week's POST represents, in my opinion, a wholesale repudiation of Mr. Wallach's commitments to eschew propaganda techniques as a POST columnist. When I read it, I prepared a letter rejecting it, and submitted the letter to Mr. Cohen. This was done because there appeared to be an issue of censorship involved. I did not wish to make the decision—which was an authority clearly delegated to me and so understood by Mr. Wallach—without consulting with Mr. Cohen.

He too was disturbed by the problem and several alternatives were considered. It was finally agreed to print the column. We

MR. WALLACH presumably is aware of the fact that whether the Arabs had stayed or not, the task of finding jobs and food and homes in a country the size of Israel for 400,000 newcomers would hardly have been any less difficult. It is true—and this is virtually the only true implication of Mr. Wallach's argument—that the fleeing Arabs did leave some housing for the incoming Jewish refugees. Mr. Wallach is presumably also aware of the quality of the housing left by most of the Arabs.

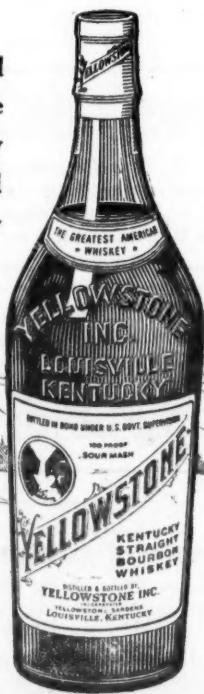
But Mr. Wallach must also be aware of the fact that while there would have been less housing if the Arabs had not fled, there would also have been vastly more funds for housing and other elements of rehabilitation if there had been no war. And he must be aware of the fact that war or no war, the task of finding food and homes and jobs for so

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The Sports Whirl

BASEBALL FOR LONGHAIRS DEFENDED; QUOTES PROF. MORRIS RAPHAEL COHEN

By HAROLD U. RIBALOW

IN THE nature of my work, I must confess that the large majority of my friends and acquaintances are not sports fans. They are, in the main, sober-minded, scholarly individuals, who read significant Jewish and general journals, who (unlike the mythical non-reading Jew) read Jewish books, who go to Broadway shows, buy long-playing records of classical music and attend committee meetings of various liberal and communal and Jewish organizations. They do not go to ball games, or to fights (perish the thought!) or to hockey games or to the race track. No indeed, they are real solid citizens.

And so they wonder about me. How can I be a serious-minded young man and, at the same time, yell my head off for Rocky Graziano as the Rock pummels Charlie Fusari or some other unfortunate to the canvas? How can I take seriously a baseball game, or any other of America's sporting events?

Being a sober fellow myself, I do more than attend sporting events. I, too, read books: good books, serious books. Even philosophy. Only the other day I dipped again into Morris Raphael Cohen's "The Faith of a Liberal," and found therein an essay reprinted from the old "Dial" magazine of July 26, 1919. The name of the essay was "Baseball as a National Religion."

Those of my friends who do not read Jimmy Cannon or Red Smith (yes, they read Max Lerner and Walter Lippmann, who also wrote in the N. Y. POST and N. Y. HERALD TRIBUNE) may be the kind of people—as a matter of fact I know they are—who look into the work of Morris Cohen. Well, if I may be permitted a fairly extensive quotation here is what Professor Cohen wrote:

"I know full well that baseball is a boy's game, and a professional sport, and that a properly cultured, serious person always feels like apologizing for attending a baseball game instead of a Strauss concert or a lecture on the customs of the Fiji Islanders. But I still maintain that, by all the canons of our modern books on comparative religion, baseball is a religion, and the only one that is not sectarian but national."

And here are a few more comments by Prof. Cohen: "The essence of religious experience, so we are told, is the redemption from the limitations of our petty individual lives and the mystic unity with a larger life of which we are a part. And is not this precisely what the baseball devotee or fanatic, if you please, experiences when he watches the team representing his city battling with another?"

"The truly religious devotee has his soul directed to the final outcome; and every one of the extraordinarily rich multiplicity of movements of the baseball game acquires its significance because of its bearing on that outcome. Instead of purifying only fear and pity, baseball exercises and purifies all of our emotions, cultivating hope and courage when we are behind, resignation when we are beaten, fairness for the other team when we are ahead, charity for the umpire, and above all the zest for combat and conquest."

The rest of Prof. Cohen's essay is equally provocative. He tells how William James, his friend and teacher, listened to his theories about the game, but didn't take them seriously. Nevertheless, Prof. Cohen continued to insist that "I am ready to urge the claims of international baseball as capable of arousing far more national religious fervor than the more monotonous game of armaments and war."

In general, I recommend the reading of this essay to my learned and sober-minded friends. I know one exceptionally educated woman, who is an excellent speaker, an intelligent editor and a prolific writer on Jewish themes. She is a trifle disturbed because her young son is beginning to ask those embarrassing questions which all children ask. Not, of course, about the facts of life, but such questions as: "Mom, what's DiMaggio batting?" or, "Please take me to the Yankee Stadium," and she, poor woman, scarcely knows how to get to the Stadium! She has asked me to organize a trek, I suppose now I can call it a religious journey, to a baseball game. She promises to bring with her some equally erudite but equally bewildered Jewish intellectuals. I think it is a good idea and the spectators, on the day we go to the ball park, will be as interesting to watch as the Yogi Berras, Jo DiMaggios and Tommy Henrichs.

Jewish Netter Beaten In N. J.

SPRING LAKE, N. J.—The sweep of Richard Savitt through Eastern tennis tournaments was halted here last week in the semi-finals of the Spring Lake invitation tournament. Savitt bowed to Gardner Mulloy in a ferocious battle.

No War Danger Seen In Palestine

LAKE SUCCESS (WNS) — There has been no deterioration in the Palestine situation and there is no present danger of resumption of warfare between the Arab states and Israel, Major General William E. Riley, chief of the United Nations truce commission in Palestine, declared here at a press conference.

Kauffmann, Former ZOA President, Dies

WASHINGTON — Edmund I. Kauffmann, a former president of the Zionist Organization of America, died here this week at the age of 64.

He was the founder of the Kay Associated Stores, a national system of 65 stores for jewelry sales.

Kauffmann headed the local campaign for the United Jewish Appeal for many years.



Wallach Column Based On Fraud and Fear

(Continued from previous page)

Judaism in Israel might well cleanse the U. S. Reform movement of those elements in it which are still violently anti-Zionist before seeking to intervene in a difficult internal problem in Israel.

One can well realize Mr. Wallach's revulsion against the idea of demonstrating "love, affection and devotion" to Israel, a country created by a movement he detests and fears. That does not justify his use of another Council propaganda technique—an injection of a non-existent issue and omission of a real one—from an argument.

The non-existent issue, created by Mr. Wallach, is the argument that only adherents of a cause may apply to that cause the yardsticks of basic freedoms. This appears to be simple fraud; no such rule was suggested by the Reform rabbis at Cincinnati.

The issue which Mr. Wallach omitted was that supporters of a cause may legitimately ask of critics whether their criticism stems from a primary concern with fundamental values of freedom, or from a basic hatred which seeks any stick with which to belabor that cause.

Israel could never be pure enough and free enough from imperfections to satisfy Mr. Wallach.

German Judge Fired For Anti-Semitism

MUNICH (WNS) — Municipal Judge Hans Kettnacker of Stuttgart was fired from his post this week because of an anti-Semitic remark he made in the course of a trial of a German who had been a gauleiter during the Nazi regime.

Announcement of the firing was made to the Württemberg-Baden legislature by the provincial Minister of Justice following a protest by Benno Ostertag, chairman of the Stuttgart Jewish community. While evidence was being introduced connecting the defendant with Nazi activities, the judge remarked that it made "no difference to him whether somebody was a gauleiter or unsuccessfully tried three times to gas a rabbi."

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The National Jewish Post

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Digest of Yiddish Press

NEW YORK YIDDISH STAGE MOURNS PASSING OF LAST OF A FAMILY

By RABBI SAMUEL SILVER

THE LAST of the great Tomshesvys has died. Annie, the youngest sister of Boris, was never a star, but a very talented actress and the "embodiment of goodness," according to the testimony of her colleagues of the Second Avenue Theater, which was managed for many years by her husband, Isidore Edelstein.

When the FORWARD's H. Gottesfeld went down to the Yiddish Actor's Club after Annie Edelstein's recent demise, he found the members in a mood of genuine grief and nostalgia. Everyone had good things to say about the deceased.

"Don't think we are saying nice things about her because she is dead," one actor told Gottesfeld, "for we actors often speak harshly about those who are gone. But Annie was always kind and sweet, and many a secret she kept from her husband, our boss, in order to keep us out of trouble."

The 65-year-old Annie was survived by a daughter and two sons, both of whom are Hollywood scenario writers.

How Mordecai Israel Became Mel Allen

When little Mordecai Israel saw the white-hooded men parading down the street, he trembled with fright. He knew that the Ku Klux Klan hated Jews, and as he cowered in an alley, he wondered why he should be an object of dislike of these strangers.

As Mordecai grew up in Alabama, bigotry subsided. The young man attended the University of Alabama law school, did some broadcasting on the side and upon graduation, accepting a teaching position at his alma mater.

Once, Ted Husing, the great sportscaster, came to Birmingham to air a football game and the studio assigned Mordecai Israel to assist him. Husing was impressed by Israel's alertness and offered him a job in New York.

That was the beginning of a notable career for Mordecai, or Mel Allen, as he is known to millions of sport fans. Today his voice and his handsome visage are familiar to radio and TV fans who listen and view the New York Yankees ball games.

Last year, Allen was broadcasting the last game of the season and was quietly praying that

the game would end in time for him to make the Erev Yom Kippur meal at his parents' home in Riverdale. Allen's prayer was answered and immediately after the game, Mel and his statistician brother, Larry, were absent from the celebration in the Yankee club rooms.

A few weeks ago all Alabama did homage to the noted sportscaster and his parents (who still call themselves Israel). The governor and other high officials gathered at the special celebration of "Mel Allen" day and paid tribute to the man who in childhood had shrunk in terror lest white-robed hooligans do him bodily harm. (Jay Grayson in the FORWARD).

DP Influx May Save U.S. Yiddish Press

The number of people who read Yiddish papers is unfortunately dwindling. Gloomy prophets predict the disappearance of the Yiddish press in a generation. Currently, however, the Yiddish papers are enheartened by the influx of DPs who speak and read Yiddish.

All the papers are therefore making a great play for the new element. Each has special pages devoted to the interest of the refugees. The DAY calls its page "This is Your America," the JOURNAL "Our Newly Arrived Brothers," the FORWARD "The New Immigrants and America, Their New Home."

Each page is chockful of helpful hints letters and even social columns.

UNESCO To Meet In Israel Next Year

FLORENCE, Italy—The general conference of the United Nations Educational, Scientific and Cultural Organizations (UNESCO) has voted to call a meeting in Israel next year to discuss "The Conquest of the Desert."

The proposal for a meeting in the Jewish State was made by the Israeli delegate, seconded by the United States and opposed by delegates from Iraq, Egypt and Afghanistan.

Twelve new settlements were established in May by the Agricultural section of the Jewish Agency in Israel.

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COUNCIL TEXTBOOK NOW DUE IN FALL

LINCOLN, Neb.—The American Council for Judaism-sponsored textbook for religious schools will be completed in about six weeks, an official of the Council said this week.

Bernard S. Gradwohl of Lincoln, chairman of the Council's Religious and Synagogue Committee, said that Rabbi Allan Tarshish of Charleston, S. C., was "hoping to complete his manuscript within the next month or six weeks."

Rabbi Tarshish is a Reform rabbi who is not a member of the Council. He was originally scheduled to complete the anti-Zionist textbook in June.

Gradwohl said that his committee hopes to have some pre-publication copies mimeographed "at that time for experimental use in some interested religious schools during the fall."

The committee was set up at the fifth annual convention in Chicago in April, 1949 in line with a resolution to carry out a "revitalization of Judaism in America."

The resolution was adopted partly as the Council's answer to charges that the majority of its members were irreligious and totally unconcerned, in concrete terms, with anything but its fight against Zionism.

Gradwohl, in reporting on the status of the textbook at the sixth convention last April in Cincinnati, said that Rabbi Tarshish had informed him that the book would be "a textbook for Confirmation Classes, for Youth groups, and adult study groups."

Gradwohl also reported to the Cincinnati meeting that Rabbi Abraham Cronbach of Cincinnati, a member of the Council board, had agreed to work on a second textbook, for use by younger children.

Philly Kashrut-Observing Jews Assured Role In Clean-Up Bid

PHILADELPHIA—A group of kashrut-observing Jews in Philadelphia has persuaded the local Vaad Hakashrut, supreme body for dietary law supervision, to cooperate with the kosher-consuming public in plans for reorganization.

The Philadelphia Vaad Hakashrut has been under fire for the past two years in repeated investigations of abuses in local dietary law supervision.

In an effort to speed up reorganization of the Vaad Hakashrut, a group of observant Philadelphia Jews organized as the Committee for Kashruth, according to the Philadelphia Jewish Times. The local Anglo-Jewish weekly has consistently fought for more adequate kashrut supervision.

VERY CONSERVATIVE

Leadership of the Vaad told representatives of the Committee for Kashruth that a sub-committee of the Vaad would meet with them sometime within the next two weeks to consider its reorganization plans.

The group said its representa-

tives were cordially received by the Vaad "and was given an opportunity to express its views." The delegation offered its "cooperation and assistance in instituting a permanent self-perpetuating chartered Vaad," according to the TIMES.

EXPAND BASE

Proposals for reorganization of the Vaad, now Orthodox controlled, have included plans to enlist representatives of the Philadelphia Conservative rabbinate, as well as laymen interested in the problem.

Despite persistent pressure over the last lengthy period of time, however, no significant changes have been made to date in dietary law commercial supervision.

JEWISH ATTACK VICTIMS URGED TO NOTIFY POLICE QUICKLY

National Jewish Post

BOSTON—Jewish persons involved in anti-Semitic attacks were urged this week to notify police immediately to aid capture of the culprits.

The plea was made by the Jewish Community Council and the Anti-Defamation League of B'nai B'rith. It was based on a series of incidents in which assailants were promptly punished because police had the chance to make quick arrests.

Robert E. Segal, JCC executive director, said that when authorities were notified promptly, arrests and court hearings followed. When police were not notified, the assailants escaped.

An example cited was the case of Arthur Cohen of Roxbury, who called police immediately. A group of Jamaica Plain youths who had assaulted him were seized and held for trial in Dorchester district court.

All five were found guilty last week and ordered to pay all of Cohen's medical expenses. The court withheld other punishment

but placed the hoodlums under one-year's probation.

The case of the three children of Rabbi Mordecai Savitsky was cited as the opposite. The three children were attacked returning from the Franklin Park Zoo but police were not notified until some hours after the incident occurred and were unable to track down the assailants.

Reds Say Ben-Gurion Tool of Dean Acheson

MOSCOW (WNS)—An article charging Israel with "openly" siding with the "American aggressors" in the Korean conflict appeared here in the current issue of the New Times.

Arab States Run Racket In Gold; Depress Israel Money In Foreign Markets

TEL AVIV—An international racket in smuggled gold, organized by the Arab states to weaken Israel currency in foreign markets, was uncovered this week.

The plot was discovered when Israel Customs officials found a store of 9,000 gold sovereigns, worth about \$150,000, hidden in a home in Tel Aviv.

The Tel Aviv correspondent of the Jewish CHRONICLE of London reported that the gold coins were believed part of a consignment of 300,000 British gold sovereigns known to have been smuggled into Israel.

The ring has its headquarters in Cairo and Beirut, the correspondent said.

The Arabs sell the gold at inflated prices in Israel, take the Israeli pounds obtained in the

process and sell them at low prices on the international exchange market.

In addition to creating financial problems for Israel, the racketeers also make huge profits from the transactions. The correspondent said a recent depreciation in the value of the Israeli pound in Zurich and New York was blamed on the flooding of the Israel internal market with gold.

Dealings in gold in Israel are legal but import of gold requires a special license.

The Israel press has been complaining that if import of gold were free, the Arab countries could not benefit from their racket.

It was assumed that the Israel Government plans to take immediate action to block the racket but no details were indicated.

Israel For Democracy In Cold War Fight

TEL AVIV—Foreign Minister Moshe Sharett asserted this week that Israel had definitely chosen democracy in the ideological struggle between the democratic and the Communist world orders.

With a watchful eye on Mapam, the pro-Soviet opposition Labor party, Sharett insisted, however, that this did not imply any change in Israel's policy of non-identification with either of the great blocs in the "cold war."

Whether that position had anything to do with Israel's refusal to send ground forces to Korea, in response to the plea of the United Nations, could not be learned. Observers here noted, however, that the UN call had been for substantial forces and not merely token aid. Israel's need to be in constant readiness for trouble from her Arab neighbors ruled out any heavy dispatch of Israel troops outside the country.

Schultz Heads New N. Y. Anti-Red Group

National Jewish Post

NEW YORK—A Joint Committee Against Communism was set up in New York this week with Rabbi Benjamin Schultz as coordinator of the new group. Rabbi Schultz is director of the American Jewish League Against Communism.

"With our boys dying in Korea, it becomes more necessary than ever to spotlight the Communists and fellow-travelers in New York City and State," Rabbi Schultz said.

He said the first efforts of the new group will be aimed at colleges and universities, where "a minority of professors has done its best over the years to weaken Americans' faith in themselves and in democracy's superiority over Sovietism."

News, Not Puffery In The National Jewish Post

Jewish Chaplains Cool To Use Of Their Flag

National Jewish Post

NEW YORK—A much-debated proposal to make the Jewish Chaplain's flag the official religious flag of American Jewry has found little favor with the Association of Jewish Chaplains, it was learned this week.

The proposal was first offered by Rabbi Aryeh Lev, chairman of the division of religious activities of the National Jewish Welfare Board.

Rabbi Lev's suggestion was one of several moves made following formal adoption by Israel of the Zionist banner as its national flag.

Rabbi Lev's proposal was formally submitted to the Rabbinical Assembly (Conservative) the Central Conference of American Rabbis (Reform) and the Rabbinical Council of America (Orthodox). None approved the idea.

The issue came up at the third national convention of the Jewish chaplains in Newport. A report on the convention was issued last week by Rabbi David Eichhorn, chairman of the convention.

Rabbi Eichhorn reported that the chaplains' association was asked to support Rabbi Lev's proposal and that the request was tabled by the convention.

"It was felt that in time this suggestion might be adopted but that the time was not yet ripe for the implementation of the



RABBI ARYEH LEV
A Little Later, Maybe

idea," Rabbi Eichhorn reported. The Union of Orthodox Jewish Congregations rejected the proposal last month, taking the stand that any separate religious flag for American Jewry was a blow at Jewish unity.

The Rabbinical Council had previously rejected the proposal on virtually the same grounds.

The CCAR rejected the proposal at its 61st convention in Cincinnati. (NJP) June 18). The Conservative rabbinate took no stand on the question.

Cost of Living Drops In Israel

JERUSALEM—The cost of living in Israel dropped two points, from 319 in May to 317 in June. This is a 33 point drop from last June when the index was 350.

Last month's decline resulted in a 3 point drop in foodstuffs and 2 points in furniture and household utensils. Between May and June the price of oil decreased from 234 pruta to 214 per kilogram; margarine went down from 250 pruta to 220 per kilo, and washing soap from 92 to 82.

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